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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1858.

The Last Month.

WE are now rapidly drawing near the close of another financial year. It has been an eventful and trying year in our work. It was begun with a heavy debt, and amidst the deep discouragements of the financial crisis, then so threatening and oppressive. Our experience with the opening year was in cheering contrast with the gloom and darkness which reigned around. Our receipts were not diminished, and it seemed as if He who brings good out of evil, had made light to come out of darkness, for our struggling cause. We hoped it was a token for good, and a pledge that sanctified affliction with its fruits, would do more and better for us, than the great prosperity which had preceded.

But, since the first of March, our receipts have gradually and steadily diminished, and we are now in danger of coming to the close of the year with a deficiency of not less than \$4,000, compared with the receipts of the preceding year. Whatever causes may have helped to produce this result, it is one greatly to be deprecated and deplored. We ought not thus

to go backward ; there is no good reason for it, much less any necessity that it should be so. With so many parishes which have *not* contributed, and so little on the whole done by those who *have*, in the aggregate, none can say that the Church, or any parish, or any interest, local or general, have at all suffered or been burdened by the contributions made to our cause. For what has been done, we are truly thankful. Many Rectors and Parishes have done nobly and well ; if all would imitate their example, there would be no lack of means for all our wants. Those wants are and must be pressing ; they are, from the very nature of the case, instead of *diminishing*, rapidly *increasing*.—"Now for a recompense in the same, be ye also enlarged" must be our warm and strong appeal, from our enlarging borders and increasing needs. If this *last call* may rouse and quicken any in their love and zeal with its ready fruits, "our labor shall not be in vain in the Lord."

Will every Parish, which *has not yet contributed*, come at once to our help, *this month* ?

Will all the clergy and people do what they can, to prevent any diminution of our receipts, and serious deficiency now threatened with the closing year ?

Come one, come all, and rally to the rescue.

"What thy hand findeth to do, do it with thy might !"

"The liberal desireth liberal things, and by liberal things shall he stand."

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."

Maine.

Brunswick—Rev. Edward Ballard.

SINCE my entrance on the duties of this station, I have found encouragement for my labors, much greater than I had anticipated, from the representations made by persons interested in its welfare. The congregations are larger than I expected, averaging about fifty in the morning, and more than twice that number in the afternoon. At both these services there is an attendance of several of the students from the college. The prejudice

against the Church has been greatly diminished by the earnest labors of my predecessors, whose fidelity to their trust has smoothed the path for those who succeed them, in a place where the difficulties, in the way of a sudden increase of the Church, are to be overcome by a "patient continuance" in the work of the ministry. Every year appears to have made a gain; but removals and deaths have kept the parish small. The promise of the future is as good as that of the past—probably better. The reward of the laborer has been shown by the benefit to the Church elsewhere, from persons who first learned to love its excellencies here, and are now engaged in the work of the ministry, or are useful as laymen, in forming and sustaining the parishes wherein they dwell.

Georgia.

Rome—Rev. W. H. Clarke.

SINCE my report for January 1st, I have admitted seven to the Holy Communion, and restored two, who had for some years absented themselves from the Lord's Table. Two communicants have moved into the parish, and one has died, making the present number *forty-five*—an increase of twenty in two years.

The Bishop spent two days here, in April, preaching three times, and confirming ten persons, of whom two were slaves. He seemed highly gratified with the condition of the parish, and pronounced the progress of the Church quite as rapid as could be expected in view of our situation and surroundings. I have baptized five children, of whom two were colored, and attended two funerals.

With the approbation of the Bishop, I was absent during most of the month of May, to attend Convention, and for the benefit of my health.

The young men of my parish are manifesting a very commendable interest in religious matters, and in the outward growth of the Church here, which is quite encouraging. The seats in our Church were made free at Easter, by the unanimous action of our Wardens and Vestry; and one objection, which has been urged by some, to attending our services, entirely removed.

Athens—Rev. Matthew H. Henderson, D. D.

IN the past six months, seven adults and two children have been baptized; eleven have been confirmed, and eighteen added to the communion. Thus, for the Missionary year, there have been 27 baptisms—one of the children was, at the request of the parents, baptized in the German lan-

guage—of which 14 were adults, 36 confirmed, and 30 added to the Communion.

Besides the Sunday School taught in the Church, which contains about 40 scholars and 8 teachers, Dr. Easter has established another at the Factory chapel, having about the same number of pupils. The free night school in the same place has been suspended during the heat and short nights of midsummer. The result of this school has been most auspicious in every respect. All the expenses have been paid—for books of instruction, stationery, lights, &c.—and *probably one hundred pupils*, men, women and children, married and single, representatives from all the manufacturing classes in the town, as well as others, have thus received, to a greater or less extent, the benefits of a secular and religious education. To the professors in the college we are indebted for their continued interest, and for the occasional use in their lectures of the philosophical apparatus belonging to the institution.

The religious exercises at the close have been attended, we trust, with good effect. These consist, as heretofore, of the evening prayer, with brief lectures on some point of doctrine or duty connected with the Lessons. Occasionally the Litany is used, and the Ten Commandments, as in the Communion Service.

In the last class for Confirmation, we are encouraged to hope there are those who will devote themselves to the work of the Ministry.

Within the six months past, I have visited again both Madison and Lexington, holding such services as were deemed expedient.

The Bishop will make us—Divine Providence permitting—another visit in the month of August, to ordain Rev. Mr. Coley to the sacred order of priests, when I hope to have another class for Confirmation.

Ohio.

Tiffin—Rev. W. H. Cooper.

I most heartily thank God that it is now my privilege to write in a far different style from that of my last report. *Then* it was ours to mourn over our spiritual barrenness. *Now* we can rejoice in the outpouring of the Spirit from on high. God has been graciously pleased to visit us with a season of refreshing from His presence. Statistics cannot measure the extent of religious interest which has of late pervaded my congregation. Indeed, I may say, the feeling has been general, although in many cases it has not, as yet, assumed a decided shape, in the form of a public confession of Christ. And in that feeling, I rejoice to say, the Sunday School seems to have participated.

Since my report in April, I have baptized 17 children and 14 adults ;

and there are now several more adult candidates for that holy sacrament; besides a number of children whom I expect soon to see brought forward. There is a great indifference to infant baptism on the part of many parents, and in several cases it meets with positive opposition, either by the wife or husband. *Twenty-two* persons were confirmed by the Bishop on a late special visitation, amongst whom it was interesting to observe the youth of 14, and the venerable patriarch of 90 years, who yesterday tottered up to the chancel, and received his first communion. I have ardent expectations that another large class will be ready for confirmation by the fall. There will be such a class, undoubtedly, if the parties quench not the Spirit which is now pleading powerfully within them. *Nineteen* new communicants have been added to our list during the present quarter, exclusive of two who left the Church yesterday through illness; and I expect soon to see others come forward. The Lord be praised for all his mercies.

Our Church still continues to meet with prejudice and opposition. But never since its organization has it been more prosperous. We are beginning, at last, to feel our strength as an organization. It is conceded that the most intelligent citizens are members of our congregation; and I shall hope soon to rejoice over the accession to our communion of many of that class of our population. In pecuniary matters, however, owing to the hardness of the times, I can report no improvement.

Kentucky.

Danville—Rev. M. F. Maury.

DURING the past six months I have continued to officiate at Danville and Harrodsburg; giving one Sunday (and two daily services) to the latter place every month except April, when I was confined to my room and bed three weeks, by a severe attack of rheumatism, superinduced, no doubt, by exposure during the winter to *hard labor* for the support of my family, in the almost total want of salary. For while my *necessary* expenses, with rigid economy, reach the sum of \$800 per annum, my salary has not averaged (\$350) three hundred and fifty dollars per year, since my return to Danville, in December, 1852.

After this statement, the Committee will not be surprised that I am compelled to devote a portion of my time to active exertion, as Providence has not blessed me with a constitution adapted to the confinement of the school-room, and my means are too limited to make up the deficiency of salary. I have made it a matter of conscience, however, to give the necessary time to parochial labor, and am more able to do so than if I was employed in teaching—at the *command* of others—as many of our ministers are, in the more feeble parishes.

A reference to my register shows : baptisms, 3 ; confirmations, 3 ; communicants added, 5 ; present number, 47 ; of whom 12 are at Harrodsburg.

The Sunday School at that point numbers about 30 children, and at Danville 50, with competent teachers. I have attended three funerals.

I have felt more cheered of late, and trust our prospects are brightening *even* at Danville ; while at Harrodsburg I am quite encouraged. That God may bless his word and prosper our work, is my heart's desire and fervent prayer.

Paducah—Rev. W. Presbury.

IN my report for the last six months, I have nothing of special interest to communicate, beyond a gradual healthful progress. I think I can perceive that our cause is slowly but surely gaining favor in this community. Regular services have been maintained, with the exception of two Sundays, when I was absent in attendance upon our Convention. My congregations are double what they were two years ago. My Sunday School has about doubled within the last three months. I have now 6 teachers and 40 scholars. At the Bishop's recent visitation, eight were confirmed, making my present number of communicants 44. One other candidate had left about two weeks previous, and another was detained by sickness. An overflowing congregation assembled to hear the Bishop preach, and to witness the Confirmation. Of the former they were disappointed, in consequence of the Bishop's loss of voice ; and the latter was administered in a whisper, which perhaps added to the solemnity of the occasion. These facts encourage us to hope that God is with us, and to some extent blessing our humble labors.

Indiana.

Jeffersonville—Rev. J. Runcie.

SINCE my last report I have officiated regularly, twice every Sunday, in St. Paul's Church in this city—superintended the Sunday School, and taught a class therein. I have also performed much itinerant missionary work. This has been exclusive of my duties as chaplain at the State prison, in which I have been most efficiently aided by the Rev. W. L. Githens, Deacon.

Although the large congregation, the increased attendance at the Lord's Table, and the interest manifested during the Lenten services have led me to think that the spiritual condition of this little parish has never been as hopeful as at present, yet, I am mortified to say, that it has not contributed one dime, during nine months, either to my support or that of Mr. Githens,

who has been laboring as a faithful evangelist among the people. The contributions have barely sufficed to meet the expense of light and fuel, I myself officiating as sexton, or paying another to do so.

It is true that the congregation is composed chiefly, if not altogether, of people in very moderate circumstances, so that we have been, like our Divine Master, literally preaching to the poor.

Jeffersonville proposes no attractions for the enterprising and the wealthy, as it is too near Louisville to be of much consequence in a business point of view ; but for those who love the Church of the living God, and desire her prosperity, it is, with the surrounding country and neighboring towns and villages, full of interest, because there is a vast field here, and white to the harvest.

La Porte and Plymouth—Rev. Almon Gregory.

WE have now a larger number of communicants, it is believed, than ever before ; and there is nearly a corresponding increase of the congregation. Still, it is with a good deal of difficulty that their parochial and diocesan expenses are met ; a difficulty subjecting your Missionary, at times, to a degree of inconvenience which, but for the labor of his own hands and the fruits thereof, would have been serious. Yet, it is some encouragement to believe, as I do, that after years of patient toil in this part of the Missionary field, the Church is taking root and gaining strength.

Our city, notwithstanding the hard times, and several disastrous failures, is, in the main, thriving. It has already a population of from six to seven thousand—many of them Germans, Irish, and Swedes—and on all sides is heard the sound of the saw and hammer, in the erection of new buildings. Around us lies one of the finest and richest prairie farming counties, which must always render La Porte an important point from its export of grain. Hence, in planting and fostering the Church here, we may reasonably look to its becoming a centre of influence in this part of Indiana. It is true, that from the present character of our population, the Church's growth may, most probably, for some time longer, be slow ; but I believe it will be not the less sure.

Our Church, a plain building of wood, and a small parsonage of brick adjoining it, and within the same enclosure, have an eligible position as it regards the city. And your Missionary has sought to render their appearance inviting, by beautifying the grounds around them, planting them and keeping them in order. To accomplish this, from the state in which he found them, has cost him much hard work ; nor has he spared also to share largely with his vestry in the expense, feeling that what has been so expended, will repay an hundred fold in the future. Much, however, still

remains to do. We have no bell, and the Church ought to be enlarged, and sadly needs re-painting, to preserve it from decay. But I cannot ask my people to undertake this now, just after having made strenuous efforts to save the parsonage from sale.

During the past year, I have been absent from my post but one Sunday, and then on business of the Diocese and by appointment of my Bishop.

The Lenten season was observed as heretofore ; two services a day on Wednesdays and Fridays, and a daily service in Passion week, with, I am glad to say, an increased attendance on these services, as also on those of the Holy Days since. On these days of Festival throughout the year, as also on the Ember days, the Church is open for Divine service once, if not twice, and usually a lecture, unless these fall on the same days as my appointments at Plymouth, when, of necessity, service has to be omitted here.

My first service at Plymouth was held on Friday evening, December 19th, 1856, at which fourteen persons were present. Since then, save an interval between the 4th of May and the 22d of June, 1858, (when I was prevented by the prevalence of small-pox,) I have visited this place once in every two weeks, journeying by railroad, and spending the after part of the day in visiting from house to house, and in the evening holding service and preaching ; and then returning to my home at La Porte, usually, the next day. On one occasion only, have I as yet held a morning service ; at which I administered the Holy Communion to seven persons—four of whom, all belonging to one family, have since removed. The attendance has varied from that at the first service, when there were but one or two persons able or willing to respond, to over one hundred persons, when we had very tolerable chanting and full responses.

I have received into the congregation of Christ's flock one child, baptized in private ; have baptized five children and one adult, married one couple, and administered the Holy Communion once. One person has been confirmed, and several others have it under consideration.

Residing thirty miles from this place, and visiting it but once in two weeks, and then officiating only on week days, of course, comparatively little could be expected as the result. Nor do I see how this state of things can be much improved, until a building of our own can be erected, in which to hold occasional services on the Lord's day. At present, this cannot be done, as we have to use either the Presbyterian or Methodist house of worship. I have already reported, that a desirable lot has been offered, on the condition of putting a church building upon it. This has not been done for the want of means. We require at least \$400 more than we can raise here, in order to secure the lot. This in hand now, would be worth ten fold as much a few years hence. Will no one help, when a little can be made to accomplish much ?

Illinois.

Carlinville—Rev. D. W. Dresser.

I ENTERED upon my duties as Missionary at Carlinville, with Chesterfield in connection, the first of last November. Since then, I have officiated in either one or the other of these places twice every Sunday—two excepted—and once upon each of the principal Holy-days; have administered the Communion in each three times, and at Chesterfield have baptized four children and presented one person for confirmation. I have also officiated once at a school-house four or five miles in the country; once at Milwood, a small, new town, next above Carlinville, on the railroad, and four times at Waverly, my former head quarters, where there is still no minister, and where I passed one of the Sundays above excepted, administering the Holy Communion in addition to the ordinary Lord's day exercises. I have promised to pay occasional visits to each of these places hereafter, according as I may be able. At our late Convocation, the Rectors of Jacksonville and Springfield, and myself, arranged it between us to go to Waverly, each as often as once a month, and so supply the little band of faithful Church people there with occasional services, until they can procure them regularly. It is my intention, also, soon to visit Girard, a place some twelve miles above here, on the railroad. This is a smart, growing town, already quite considerable. Milwood is but four miles from it on one side, and Virdeu the same distance in an opposite direction. Every one of these contains some few Church people; and I have thought, that in course of time a parish might be established at Girard, embracing them all.

I am happy to be able to say that though there has been no *special* religious interest manifested here, as in many other places, and though I was quite disappointed that there were not more confirmed at the recent visitation of the Bishop, yet the congregation seems slowly but steadily increasing; the services are more generally united in, and the presence of the Church is evidently beginning to be felt. We need, in each place, a church-building. The rooms in which we now meet, though by no means as bad as they might be, are yet far from (altogether) convenient or comfortable; being up stairs, and arranged with a view to seat children only, having school kept in them during the week, and by Saturday night containing such an accumulation of dirt and trash, as is quite appalling to those on whom it devolves to prepare them for Divine worship, and who, to do their best, can make them no more than *tolerably* decent. We are all sensible of our needs in this respect, and, without doubt, will build as soon as we think we can. Whether it will be this season or not, is uncertain. But for the hard times, we should, in all probability, have been about it before now. In Carlinville, we have, already, four fine lots waiting to be used.

There is another need. Often I could, and most gladly would, distribute small books or tracts, if I had them. But my stock of such things, never large, is now quite exhausted. A donation from any quarter would be most acceptable. Who is there that will supply this need, and so secure the hearty thanks of a Western Missionary, and greatly aid him in his work for Christ and the Church?

Tiskilwa and Providence—Rev. F. B. Nash.

I OFFICIATED in the early part of the Missionary year, once every Sabbath, at Princeton. Our services there were suspended in November, and have not, as yet, been commenced again. I hope and trust they will be ere long. There are some thirteen families belonging to the Church there. They live mostly in the country, and cannot, consequently, aid as efficiently in building up the Church as they could do if they lived in the village.

Here the Church has not grown as I thought I had good reasons for believing it would, a year or two since. Most of the families connected with the Church live some miles from the village. This, in connection with my being compelled to preach alternately on the Sabbath, morning and afternoon, at Providence and in this place, makes it impracticable for me to organize a purely Episcopal Sunday School or Bible Class here, at present. This has been, and is still, a serious difficulty in the way of the growth of the Church. The congregation attending our services are always quite respectable, in point of numbers. Our services have, manifestly, exerted quite a happy influence upon the community.

At Providence, there has been quite an accession of life and strength to the Church. There would be, there, quite an efficient Church; would all professedly connected with it co-operate in sustaining it as they ought!

Michigan.

Marquette—Rev. Henry Safford.

OUR church-edifice, erected through much self-denial on our own part, and by the aid of many friends, was consecrated by our Bishop on Thursday, the 20th of August last. But with sorrow we confess that it was then, and is now encumbered with debt. Would that we could say, "the debt is paid," and it certainly should be said could your Missionary only pay it.

We have, however, to acknowledge the donation of surplice, communion-cloth and napkins, and communion service, from certain benevolent ladies of New-York. These gifts, so much needed and so very acceptable, have

done much to encourage us in this far distant field, and have awakened the conviction that we still have friends who think of us and give us their sympathy.

We have much to encourage us in our work. Our congregations are attentive and on the increase. Our Friday evening services, with lecture, are generally attended by almost every one of our communicants, and a good degree of interest is manifested in them.

We have also lately commenced services in a new town, fourteen miles distant, with encouraging prospects; so far our services have called out a goodly attendance. May it prove that the Lord has much people in that prosperous village. For this station Prayer-Books are much needed, but we scarcely dare ask for them, our reports hitherto have been so full of wants. With the blessing of God, however, we hope that ere long this parish will be able to take care of itself and of its vicinity.

Wisconsin.

Green Bay (Oneida Indian Mission)—Rev. E. A. Goodnough.

THIS Mission is, thank God, prospering and advancing gradually, being the means, under the adorable Head of the Church, of leading many Indians to renounce the practices of iniquity, and to devote themselves to the service of the Lord.

Bishop Kemper again visited this Mission the 20th of June; he preached an admirable sermon from the text, "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." The Rt. Rev. preacher illustrated the text by showing that by our actions we confess or deny our Saviour. After the sermon, nine youthful Indians, male and female, came forward to the chancel-rail, and knelt for the imposition of the apostolic hands of the devoted Bishop. Then they arose and stood in reverential and attentive attitudes listening to the Bishop's address, full of heart-stirring appeals and godly advice.

These young persons had all been on trial, and had received instruction from the Missionary. Most of them are thought to be the finest young people in the tribe; four young men, heads of families, especially, are such as cheer and encourage the Missionary, and are an earnest of still greater fruits in the Lord's own good time. At the conclusion of the apostolic rite, the Holy Communion was administered by the Bishop, assisted by the Missionary, to about one hundred tawny sons and daughters of the forest. On this occasion the little Mission chapel was full of Indians, who had come up to worship the Great Spirit in the beauty of holiness. May they never forget what God has done for them.

The congregation is always large and attentive, giving evidence that the work of the Lord is going on in their hearts; and every friend of the Indian should rejoice and be glad, that notwithstanding all the difficulties in the way, there are a few red men, our brothers after the flesh, who try to love and serve God.

We have commenced the evening service in the English language; so far it works well, and gives the Missionary great satisfaction. This in time may do great good.

Marquette—Rev. G. R. Bartlett.

SINCE my last, the Bishop has visited and held confirmation at this station. The services are well attended, both at Marquette and Kingston. At the latter place the attendance on our services has much increased since last spring. On Sunday, February 28, Bishop Kemper visited that place, preached to a large and attentive congregation, and confirmed three. On the same day he preached here twice to large and attentive congregations, and confirmed two. Since then, the attendance on the services of the Church has been better than before, and it is hoped that the interest in religion then manifested, will be much increased, and the cause of the Church greatly strengthened in both places.

Mineral Point—Rev. J. Phelps.

IN transmitting my Annual Report, I can only say that, like most of our Missionary stations, this also has had to endure the financial difficulties of the past year; but they are passing away, and with the close of the year we shall have no further need of pecuniary assistance from the Domestic Board. On the whole, we have gained strength during the year past, notwithstanding the "hard times."

The continued nursing care of the Board of Missions has not been in vain; but the full result will more properly accompany my next and last Report.

I have not confined my labors altogether to this place, but as opportunity permitted have gone out to the neighboring communities, for the purpose of holding occasional services. These services have always been well attended and received. Some three or four stations around me, within a distance of ten miles, have thus been visited. And now, what gratifies me very much, we are in a fair way of having these dispersed sheep regularly visited and cared for by an itinerant Missionary, from our Diocesan Board of Missions. If we only had money, money enough to

sustain six or eight itinerant Missionaries, I believe the number of communicants in the church could be increased tenfold in one year. Really it is astonishing to see how ripe the field is for the harvest all around us ; but because the people are widely scattered, we cannot reach them by establishing some three or four stations. The West needs itinerant Missionaries. There are but few places where stations can be formed to advantage. There are a few such in the larger western towns, but in general, itinerants can do more towards establishing the Church than stationed Missionaries. If we only had money, the Church might almost at once take possession of the land ; but as we have not, others must, and will, occupy before us, as is generally the case. Men are not wanting—we have them—those too who are zealous and faithful in the ministry of the Church ; but because they cannot be sustained they must teach school, or go to farming, or give themselves to some other uncongenial secular work. Still, with all our hindrances, the Church is growing, becoming stronger, and is doing a good work for the future. For this we may, indeed be thankful, though it is so far short of what it ought to be.

Wausau and Mosinee—Rev. T. Greene.

I COMMENCED my mission in Mosinee county, on Easter Sunday, by celebrating divine service at Knowlton, and on the following Thursday I reached Mosinee, where the services of the Church are always well received.

One Sunday in each month is devoted to this station.

I arrived at Wausau on the 10th of April, where I officiated three Sundays in each month, visiting during the week some small stations, one on Rib River, one on Treppe River, and one on the Big-Eau Claire. There are also several Church families scattered throughout the country ; *all*, with one exception, entirely destitute of Church books.

It is a matter of deep regret that Missionaries are not plentifully supplied with prayer-books, tracts, and Sunday-school books. In my own case the growth of the Church is greatly retarded, for want of the above. I cannot open a Sunday-school until I receive the necessary books—Testaments, Primers, Offices of Devotion, &c. The minister, teachers, and scholars are all ready for the work, but where are the books to come from ?

In the month of September, 1857, the parish of St. John's, Wausau, Wisconsin, was duly organized. The Church, which is to be free, will be built of plank, 30 by 56, with pointed windows and open seats. The walls are to be papered inside. The Hon. Albert G. Ellis, of Stevens Point, has donated a good organ to the parish ; the Hon. W. S. McIndose has given a lot, 60 by 120, and the Hon. Charles Shuter, besides contributing largely in lumber, has promised us a bell, and is at present fencing in the church lot.

The people at Wausau are desirous to have a parish-school, and promise to build a school-house for me as soon as the church is built. They also promise to build a parsonage. The citizens of Wausau have done all in their power to aid us in building our Church. They would also aid us with money, if they could; but money cannot be had. The lumber has gone to market, but cannot be sold.

Will you try to do something for us? Will you present our case to the ladies of some one of your city parishes, and ask them to take St. John's parish, Wausau, Wis., under their especial patronage, and build the Church? By so doing they would begin a good work, ending only in eternity; and through their efforts many might be brought to the Saviour and his Church, who otherwise would wander on in error and in sin.

There are about two hundred young men here without families, and, I may say, without homes. They are all very friendly-disposed towards myself and towards the Church. Many of these are well educated men; some of them confess that they are Churchmen. Is it not worth while to endeavor to reclaim these? It can be done, with God's blessing.

Six hundred dollars will build our Church.

Beaver Dam—Rev. L. D. Brainard.

SINCE my last Report I have been actively employed, as Missionary, at the following places, namely: Fox Lake, Ripon, Green Lake, and Markesau. At Fox Lake the congregations seem to be on the increase; many who heretofore took little or no interest in our services, now begin to attend. But a few weeks ago one of the most active members of the congregation was taken from us by death; his loss will be seriously felt, not only by the Church, but by the community at large. Our greatest drawback here seems to be the want of a church-building of our own; the progress of the Church must be very slow, until we get one; we have secured two very fine lots, which, I have no doubt, we can build a small Church on next year, or as soon as the times get better.

A few are looking forward to a union with us, when they are sufficiently instructed in the doctrines of the Church. We have a small Sunday-school, and a Sunday-school library of one hundred volumes. I have officiated at Ripon City (a place of about 3,000 inhabitants, situated on the Horicon and Berlin Railroad, 30 miles north of Beaver Dam) seventeen times, and preached sixteen times. Here we have only two communicants, but the uniform attendance was about 125 persons. Two lots have been deeded to the Bishop in trust for the Church. I think it will be some time before a Church will be built in this place, from the fact that there is very little unity among those who profess to be favourable to the Church.

I have held services at Christ's Church, Green Lake (about 30 miles

north-west of Beaver Dam), some twenty-three times ; have administered the Holy Communion once—upon which occasion six persons communicated. Here I have baptized one adult and one infant, also buried one infant. There are three persons to be confirmed at the next visitation of the Bishop. We have a small Sunday-school, and a Sunday-school library, say, 75 volumes. A small Church was built here some years ago by Mrs. Dr. Pomeroy, of Cooperstown. This Church is too small and too far on one side ; more persons would attend our services if the location of the Church was more central. We have two acres of land given in a very accessible place, and I trust the day is not very far distant when we shall see the Church moved on to these lots, and an addition made to it. I am under great obligations to these good people (who are mostly farmers in easy circumstances) for their uniform kindness and hospitality, and especially for their willingness to lighten my weary steps, by hitching up a team, and carrying me on my way rejoicing, before I could obtain full possession of a horse of my own.

You will doubtless be glad to hear that I have at last got my missionary horse ; he has been some time coming to the West. An apology is due to the good people who have sent me funds to purchase him, for his non-appearance before. I have received \$130 to enable me to purchase a horse. This sum was not sufficient at the time I got it to buy a good horse, as they were very high at that time, and I had none that I could put with it ; wishing to do the best I could with the money sent me, I concluded to wait until horses got a little cheaper. For two good reasons I have not got the horse sooner—first, I had not money enough ; second, I could not have kept one if I had got it, for everything was very dear, and at the very time that I received the last dollar of the \$130, we were living on baker's bread and pure water, and had been for a week ; we had nothing for the morrow, but were trusting in God, and praying in the words of our Divine Master, " Give us this day our daily bread."

My friends, who have sent me your mite to purchase this horse, I thank you. May God bless you for your kindness. This horse comes young into the missionary field ; he is but five years old ; is kind and gentle, fleet of foot, and perfectly sound, cost \$125 ; consequently, I have \$5 dollars more to get a harness with. A friend, unsolicited, has given me the free use of a buggy, so that I think I can now missionate with more acceptance to my people than heretofore, from the fact that I shall not spend my physical strength in weary pedestrian journeys. I have held four services and preached four times at Markesau ; have baptized one infant. Here a lot of ground has been given for a Church, and although we have but one communicant, yet some of the most intelligent and influential men in the village talk very strongly of putting up a small Church this season, to cost \$600 ; nearly all of this sum is now pledged. Besides these services at these stations mentioned, I have baptized four infants at Beaver's Dam, married five

couples, and buried one adult. I have held service once at Juneau, and baptized one adult and one infant, and have read the burial service and buried one adult at Burnet Corners.

Iowa.

Fort Dodge—Rev. T. B. Fairchild.

EARLY in December last your Missionary was induced to come to this place, by the assurance of Bishop Lee that it was one of the most promising fields in the West, and that it was evident that a strong parish might soon be gathered. Upon his arrival he found the prospects even better than he had anticipated, and he has gone on under the hope that at no distant day these anticipations would be more than realized.

The town is but three years old, and is at the extreme of the settlements in this direction, so that we are denied many conveniences which are usually enjoyed in new settlements. Our services are held in a school-house, which we occupy in common with the Methodists and Congregationalists, so that we have been able to have the Communion but once in three months. But our services are well attended, a majority of all Protestants professing preference for our Church. We have evidence also of the presence of the Holy Spirit, in the turning of some from the error of their ways, and an improvement in public morals within the last six months. The Bishop has made us no visitation yet, but there are several persons who are waiting the opportunity to renew their vows in Confirmation.

In answer to our appeal for aid in building a Church, we have received a little, and have contracted, and are going to put up the building; but unless we get further aid, we shall not be able to complete it without debt, which we are determined not to incur. I am persuaded that those who love the Church would delight to do something to aid us, if they could see the signs of promise, and the efforts we are willing to make to help ourselves. This beautiful valley will soon be filled up with an enterprising and intelligent population, and the friends of our Church here are among the leading men of the country, and will be able to exert an influence in all coming time.

There are many towns springing up in every direction, and we hope to be able to secure a footing at an early day, and shall seek to get lots for Church purposes donated as soon as possible. There are members of our Church scattered all through this region, and we hope to be able to rally them as nuclei for other churches.

What we are doing ourselves, is from our poverty. Our people are young, and mostly new beginners, and have given largely in proportion to

their ability ; and, we hope, that those to whom this account may come, will not delay to send us a little aid, and we assure them that it shall be faithfully used. Having done what we can, we lay our case before the Church, and believe that God will dispose those who love His cause to accede to our modest request.

Cedar Falls—Rev. B. R. Gifford.

THE prospects of our Church in these villages are quite encouraging. The congregations are mostly large and attentive, and the more familiar the people become with our services, the better they seem to like them.

Our Sewing Circle had a fair and festival in April last, from which they realized about \$100, which is to be appropriated towards the purchase of a Church lot.

It is difficult to state the families and individuals that constitute the parish. Here at the West the population is more fluctuating than at the East, and cannot be as well relied upon. We hold our services in the Court-House, which is one of the very best in the State. The attendance is generally very large, and increasing.

Since I made my last report, I have organized a parish in Independence, a very flourishing town, between this place and the Mississippi, on the line of the Dubuque and Pacific Railroad. The parish was organized in February last, and I have been over and held services monthly since that time. I have baptized two adult persons and three children. The Bishop, during his recent visit there, confirmed four individuals. There are fifteen communicants, about twenty-five families, and a large number of individuals who are interested in our services. Our prospects for building up a flourishing and self-supporting parish are very flattering.

I have also visited and preached in the following places, most of which are thriving towns ; in all I found several families interested in having the services of our Church established among them—Quasqueton, on the Wapupimon, Vinton, Janesville, Waverly, Bradford, and St. Charles, on the Cedar, and Clarksville on Shell Rock, a branch of the Cedar.

Lyons—Rev. H. W. Beers.

THIS parish was organized in the latter part of December, 1855, with three communicants, the writer of this accepted the charge of it at that time. A convenient hall was rented and fitted up as a place of public worship. The attendance on our services has been good ever since. In the following spring three were confirmed by the Bishop at his regular visitation. In May, 1857, sixteen months after the parish was organized, our Church was consecrated ; it cost, exclusive of the ground, \$4,500. At the time of the consecration, Bishop Lee administered the rite of confirmation

to nine persons. On the fifth Sunday after Easter of the present year, the Bishop confirmed nine more, making twenty-one since the parish was organized, less than two years and a half. Nine adults and fourteen infants have been baptized. Besides these, I have baptized four adults in the adjoining parish of Clinton. I have attended ten funerals, and officiated at seven marriages.

The number of souls connected with this parish is two hundred and twenty-five. Service is celebrated every Sunday morning and evening. During Lent, after Ash-Wednesday, when morning service was held, I said evening prayer, and preached on every Wednesday evening, besides service and sermon Easter Even.

A Sunday-school is in operation with thirty scholars and ten teachers.

During the first two years the parish was indebted to St. John's Sunday-school, Providence, Rhode Island, for the main support of the minister. The parish is indebted about \$900 for the Church, which in view of the depressed condition of business, is a serious burden. The number of communicants is now thirty-five.

On the whole, the condition of the parish is decidedly encouraging. The attendance on public worship is good.

Minnesota.

Port Douglas—Rev. J. Williamson.

DURING part of the past three months, your Missionary has been able, by the assistance of a lay-reader, to hold four regular services every Sunday, but as he has become a candidate for Holy Orders, and removed to the Rev. Mr. Breck's Mission at Faribault, to complete his studies, I have been obliged to curtail my appointments. At first I omitted Prescott, Wisconsin, thinking that they, with River Falls, should get a missionary for themselves. Now I have for the summer omitted Prospect Grove, on account of the heat, and as they have agreed, whilst the roads are good, to attend at Basswood Grove. I have still twelve miles to travel every Sunday, and two regular services, which are very well attended. I have organized a Sunday-school, with every appearance of success. We have organized a vestry, including both stations.

I have also received a lot for a parsonage, by gift from one of the town proprietors.

St. Anthony's Falls—Rev. J. S. Chamberlain.

No change in the Mission force has occurred, nor any intermission of our work since my last report. Since Easter the parishes at St. Anthony, St. Cloud, and Sauk Rapids, have passed from our care into that of settled pastors. The Churches at the two latter places were consecrated on the

11th ult., and that at Chanhassan on the 13th. This last Church we hope soon to commit to the keeping of a faithful pastor. Churches are just completed at Manomin, Minnetooka, and Orono, and will be consecrated on the Bishop's return to us. Churches are also in progress at Winnebago, Neimato, and Crow River Woods, and but for the "times," we should look to have them completed at once.

Having heretofore given two Sundays a month to St. Cloud and Sauk Rapids, which have just passed from us, I propose now to give this time to Orono, Clearwater, Monticello, Little Falls, and Anoka, as I may be able, and to organize parishes in several of these places at once.

The Bishop proposes to return to us during the summer or early fall to consecrate the three Churches above mentioned, and especially to hold confirmation for us, which he could not manage to do on his last visit.

Our work, then, sums up for six months as follows: three parishes complete, with church buildings, &c., given into the hands of settled pastors; one other parish entirely ready for such a change; three Churches consecrated, and three others awaiting that rite, and three others in progress. At least three new parishes to be organized at once, to take the place in my personal ministry of those just given to others.

Missouri.

Independence—Rev. J. J. Corbyn.

SINCE my former report, I have been officiating alternately at this place and Independence, one half the time at each point.

At Independence my congregation is quite small, there being very few who feel any interest in the Church.

At Kansas City the services are much better attended, and our greatest trouble is the want of a place of worship. We organized a parish here in December last, under the name of St. Luke's, since which time I have baptized five children and five adults, besides one at Westport, four miles from this place, where I have officiated several times. We anticipated at one time commencing a church-edifice in this town this summer, but I fear the "hard times" will prevent anything being done at present.

Hannibal—Rev. J. W. Dunn.

DURING the last six months I have been engaged in my missionary work without interruption. Our Lenten services were well attended, and much interest was manifested on the subject of religion. On the 5th of May the Bishop laid the corner-stone for our church-building; the ceremony was witnessed by a large concourse of people, who listened to the Bishop's eloquent address with profound and impressive attention.

On the evening of the same day the Bishop preached, and administered the rite of Confirmation to four persons ; he will be with us again in a few days, when I shall have a class to present for Confirmation.

Our church-building goes up slowly, and as we are determined to pay for the work as it progresses, I cannot say when it will be completed, and yet I cannot hope that the Church will make much progress until the building is finished.

Kansas.

Topeka—Rev. C. M. Callaway.

SINCE entering upon my duties as Missionary in Kansas, little more than a year ago, I have seen nothing to weaken, but much to strengthen the impressions made upon my mind when I first saw this land. While a year's observation and experience have given me an insight into Western ways and Western talk, and prompt one not to place so much confidence, at first sight, in what he sees and hears, I still feel more deeply than ever that the work here for our Church is a vast and important one, and that the encouragements before her are not few.

I have never seen a land where there was a louder call for the plain and faithful preaching of the Gospel ; for the hearts of men here are so drawn away by political excitement, and by the strife for mammon, that nothing but the thunders of God's law, and the constant holding up before them Christ crucified, can bring them even to a momentary pause. But it is encouraging to know that we have not been left without evidence that the Gospel here, as elsewhere, in the hands of the Holy Spirit, can bring men to repentance and a better mind. During the past year, we have seen its influence for good upon communities and upon individuals.

That Kansas must soon be filled with an intelligent and thriving population, I do not think any one can doubt, who is familiar with its soil, its scenery, and its climate. Such is the opinion of the best and most impartial judges.

Could our Church be aroused with a spirit of energy and promptness to improve the opportunities now before her in Kansas, oh, how strongly might she fortify herself for holding up her Master's cross, and bringing its influence to bear upon the future sons and daughters of this land. By securing valuable donations of land which will be offered her, how much more extensively and effectively, as these donations are turned to account, could she speak for truth and for heaven. Here is a case in point :

At Tecumseh, where I preach every Sunday afternoon, and five miles from Topeka, there is a deep interest felt in regard to a Female Seminary, and they have offered the following donation : 140 acres of land, 48 town lots, \$1,210 in money, and 10,000 brick. Most of the 140 acres lies at the

edge of the town. This donation will be held by a Board of Trustees, a part of whom reside in the territory, and the rest out of it; and all the papers relating to it are drawn up by a lawyer selected by myself, at their request. They require us to erect a Seminary building costing \$10,000, and to commence the work within six months from the 1st of April, 1858. The location of Tecumseh is central, and very favorable in other respects for such an institution. There are twenty-five scholars now ready to enter. The question now is, shall *we* secure this donation or not, for our master Christ? Whatever is done, should be done quickly. Oh, where is the heart and the hand for this work? Several brethren have already pledged liberally. Who will do the rest.

The Atlantic Telegraph,

A BOND OF CATHOLIC UNION.

THE work is done. The triumph is achieved. Science and enterprise, have, under God, been "doing wonders." Prayers and patience have, by His blessing, been crowned with glad success. Far down in its calm ocean-bed, lies the mysterious chain, which henceforth binds the world in one, and brings together in a common bond of sympathy and interest the catholic brotherhood of man. It is a catholic and uniting bond for all the world, and for all time, which in its beating pulses shall measure and record the interests, and events, and hopes, and fears, and joys, and sorrows, and successes, of "every nation, tribe, and tongue!"

England and America give glad greeting to each other, that they are now so closely and forever joined. A happy and perpetual peace must follow such a union and communion. The English race, the English speech, the English faith and Church, shall from this day go forth on their high and holy mission, for the regeneration and conversion of the world. Old England in her colonies and world-wide realm, shall preach the faith, and speak out the glad tidings of peace and salvation. Her daughter on our spreading continent, shall mould, unite, and bless our gathering tribes, and tongues. "The one Lord, the one faith, the one baptism," of "the one Holy, Catholic, and Apostolic Church," as it has come to us, and as we hold and

prize it, Reformed, Protestant, and free, shall henceforth fire our zeal, and arm our faith, and join our hearts and hands in the one great work of "making disciples of the nations," and "preaching the Gospel to every creature." We send glad greeting to our brethren of the English Church, and to their noble Missionary Societies, in the great and holy work to which our hearts and lives are pledged. This new mysterious bond, must give to all our work a quickening and happy impulse. It is full of cheering promise, full of new life, full to overflowing of inspiring hopes. Then let us with the noble sailor, say to all the world, "To God be all the glory," and with the worthy magistrate of our great city, Christian and Churchman as he is, re-echo back, "To God be all the praise." The freely flowing current has proclaimed anew the angels' song, "Glory to God in the highest, and on earth peace, good will towards men;" and let it grow and spread in all the world, and for all time, till in our own tongue, the gathering nations of the earth shall mingle in the voices to be heard in heaven, saying: "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and He shall reign forever, and forever."

Appointments.

In Maine Rev. Edward Ballard to Brunswick, from April 1st, 1858. In Delaware, Rev. Samuel R. Slack to Seaford, Laurel Hill, &c., from April 1st, 1858. In Georgia, Rev. William N. Ward, to Talbotson, from March 1st, 1858. In Kentucky, Rev. Judson M. Curtis, to Hopkinsville, from October 1st, 1857. In Iowa, Rev. W. S. Campbell, to Tipton, from ———; and Rev. W. Y. Johnson, to Durant, from ———. In Alabama, Rev. H. F. M. Whitesides, to Tuscumbia, from January 1st, 1858. Rev. W. D. Harlow, to Florence, from March 12th, 1858; and Rev. A. Menæos, to Choctaw and Washington Counties, from April 1st, 1858. In Minnesota, Rev. Dudley Chase, to Sauk Rapids, and St. Cloud, from April 1st, 1858.

Resignations.

IN Florida, Rev. W. E. Eppes, of Monticello and Waukeehah, from June 1st, 1858. In Indiana, Rev. A. J. M. Hudson, of Delphi, from August 1st, 1858. In Wisconsin, Rev. J. O. Barton, of Superior (Lake Superior), from June 1st, 1858. In Kansas, Rev. O. Perinchief, of Quindaro, from April 1st, 1858.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 15, to August 15, 1858:

Vermont.

East Berkshire—Calvary..	7 89	
Hydeville—St James.....	19 48	
Montgomery—Union.....	5 07	
Norwich—St. Andrews....	2 00	34 44

Massachusetts,

Newton, Lower Falls—St Mary's.	20 00	
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Rhode Island.

Pawtucket—"Annie M."...	1 00	
Warren—St. Mark's Sunday School.....	9 00	10 00

Connecticut.

Brookfield—St. Paul's.....	10 50	
Kent—St. Andrew's.....	4 00	
Milford—St. Peter's.....	10 43	
New-Haven—S. A. Thomas, Esq., ½.....	5 00	
Stamford—St. John's..	72 00	
Tashua—Christ.....	8 50	110 43

New-York.

Cooperstown—St. John's...	12 00	
Fishkill Landing—St. Anna's S. S.	5 79	
Glens Falls—Messiah.....	1 00	
New-York—St. Bartholomew's Children of Sunday School, ½.....	32 01	
Rye—Christ.....	40 60	
Schenectady—St. George's..	20 00	
Ulster—Trinity.....	6 80	
Westchester—St. Peter's..	137 89	
Yonkers—St. John's.....	86 32	343 41

Western New-York.

Lockport—Christ.....	3 26	
McLean—Zion.....	1 86	
Mount Morris—St. John's for Episcopal Miss. Association.....	125 00	
Niagara Falls—Miss Rebecca Hough, by Rev. J. M. Clarke.....	10 00	140 12

New-Jersey.

Elizabeth—Christ.....	15 00	
Red Bank—Trinity, and —		
Shrewsbury—Christ.....	25 70	
" "F. S. C.".....	2 00	42 70

Pennsylvania.

Carbondale—Triaity Sunday School.....	2 50	
Germantown—St. Luke's..	50 00	
Lebanon—"Ninth Anniversary,"	2 00	
" "Thirty-second Anniversary.....	3 00	
Pottstown—Christ.....	24 00	81 50

Maryland.

Baltimore—St. John's, 2 members.....	10 00	
Washington, D. C.—"Sigma,"	10 00	20 00

Virginia.

Chesterfield Co.—Dale Parish—Mrs. Mary Thweatt.....	10 00	
" Mrs. Mary Mosely.....	5 00	
" Rev. A. B. Tizzard.....	10 75	
" W. E. Blackenship, Esq... ..	1 00	
Fairfield—Theological Seminary for Episcopal Miss. Association.....	52 19	
Hanover Co.—St. Paul's Parish—C. W. \$4, W. F. W \$2 50 thro' E. F. S.....	6 50	85 44

North Carolina.		Mississippi.	
Chatham Co.—St. Mark's, ½..	3 00	Holmes Co.—Calvary.....	6 00
Raleigh—Christ, ½.....	25 00	Missouri.	
Williamsburgh—St. John's....	3 00	Lexington — Christ.....	8 00
	31 00	California.	
South Carolina.		Folsom—Trinity'.....	11 00
Columbia—Trinity, of which \$8		Oakland—St. John's.....	11 00
are for Texas, add \$8 for		Stockton—St. John's.....	39 00
the Jews.....	43 87		61 00
Spartanburgh—Advent, ½....	20 00	Oregon.	
	63 87	Portland—Trinity.....	80 00
Ohio.		Salem—St. Paul's.....	11 00
Mt. Vernon—St. Paul's.....	6 00	Legacies.	
Kentucky.		Bequest of Miss T. A. Beresford,	
Newport—St. Paul's Sunday School ½	25 00	of New Haven, Conn., thro'	
		Harvey Seymour, Esq.,	
Tennessee.		Exr., ½.....	500 00
Brownsville—Zion.....	5 00	Miscellaneous.	
Nashville—Christ.....	33 00	Episcopal Missionary Associa-	
	38 00	tion.....	2,400 00
Illinois.		Total from July 15th to August	
Aurora—Trinity.....	2 00	15th, 1858.....	\$4,126 41
Alabama.		Total from October 1st, 1857...	\$48,583 0
Uniontown—Holy Cross.....	7 50		

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West in Philadelphia, by the following named churches and individuals, from the 1st to the 31st of July inclusive, 1858.

Connecticut—From E. T. Clarke,		Wisconsin—From two Ladies of	
Newtown, Fairfield Co.,.....	5 00	Milwaukie, by Mr. Woodward...	5 00
New-York—From Christ Church,		Total receipts in all the month of	
Bay Ridge, L. I.,.....	100 00	July.....	\$554 17
Pennsylvania—L. L. A., Grace Ch.,		To which add balance on hand,	
Philadelphia, \$2 50; a member		July 1st, 1858.....	\$2,937 69
of St. Luke's Church, Philadel-			\$3,491 86
phia, by G. L. Harrison, \$5;		Of the above aggregate, the	
Girard Life Insurance and Trust		Treasurer of the Domestic	
Co., one year's interest, \$106 39	113 89	Committee has received. \$350 00	
Maryland—All Saints, Frederick,	47 00	There has also been paid for	
Virginia—Rev. C. H. Shields, Pied-		discount on uncurrent funds	0 49
mont, Fauquier Co., \$10; Grace		And for a new Cash Book for	
Church, Alexandria, \$6 09; St.		Treasurer, E. M. A. for West	1 75
Matthew's Church, Wheeling,			352 24
\$40; St. James' Church, Rich-		And leaving to be received by	
mond, \$25; St. Paul's Church,		the Treasurer of the Do-	
Richmond, \$50; Theological		mestic Committee, when	
Seminary, \$52 19.....	183 28	appropriated by the said	
South Carolina—A friend to Mis-		Association, the further sum	
sions, Cheraw.....	100 00	of.....	\$3,139 62

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1858.

AFRICA.

OUR August Number gave an account of Bishop Payne's visitation of the Missionary Stations at Sinoe and Bassa Cove. The following letter furnishes particulars of his visit to Clay-Ashland and other settlements lying back from Monrovia.

MONROVIA, *May* 21, 1858

REV. AND DEAR BROTHER :

My last communication to you by the "President Benson," was dated, I think, 13th inst. On the 15th I left this place on a visit to Grace Church, Clay-Ashland, ten miles up the St. Paul's River. I went up in one of the comfortable packet boats, propelled by oars, now going daily up and down the river, a distance of 25 miles. Reaching Mr. Russell's about 3 o'clock, P. M., I was thankful to find all in comfortable health. On Friday, the day after my arrival, I accompanied Mr. Russell to examine one of our schools, taught by Mrs. Caroline De Coursey, in the immediate township of Clay-Ashland. The population here has much increased since my last visit, numbering now several hundred, and extending back some mile or more towards the north. There are four schools taught in the place Mrs. De Coursey has on her list *fifty-four* scholars, and *forty-four* were present at the examination ; I was much gratified at their evident improve-

ment, and the diligence and interest of their teacher in their behalf. The following Sunday, the 16th inst., was passed most pleasantly, and, I believe, most profitably. The neat little church was crowded morning, afternoon, and evening. In the morning, Rev. A. F. Russell read service, after which, I preached, confirmed nine persons, and administered the Lord's supper. In the afternoon, we held a Missionary meeting—designed to stir up all to the duty, *now wholly neglected in this neighborhood*—of preaching the gospel amongst the heathen. Rev. Mr. Russell, with me, made an address. I was pleased to observe in the congregation the estimable pastors of the Methodist and Baptist congregations in the place. At night, I again preached. I should have stated that, having spent the previous evening at Rev. Mr. Crummell's, I dined, by invitation, on Saturday, at White Plains, the seat of a manual-labor school of the Methodists, opposite to Millsburg, and immediately below the rapids of the St. Paul's river. I was sorry to learn, that though originally designed in part for natives, but two or three are now connected with the manual-labor school. In a fine brick building on the grounds, with Rev. Mr. Burns, Methodist, Bishop elect of Liberia, and Rev. Mr. Crummell, and other friends, I was kindly entertained by Miss Kilpatrick—the only white member of the Methodist Mission—herself just about to return to the United States. Here I found an interesting school of some sixteen girls, a few of them natives, to whom, with some neighbors, I preached in the evening. Amongst the native girls was a native of the Vey tribe, of whom Miss Kilpatrick gave me some most interesting particulars. Brought to a knowledge of the Saviour, her heart yearned so much for the conversion of her people, that she persuaded Miss K. to go with her to them, fifty miles distant, near Cape Mount. And they actually went, and spent a fortnight in the native town, where, with tears and entreaties, *Jouhe* (for this is her name), urged her people to embrace the gospel. On Monday, according to previous arrangement, Mr. Russell accompanied me to Mr. Harrison's, called here and in the United States "Uncle Simon." At the first rapids of the St. Paul's river, Mr. Harrison, once a bondsman to the Choc-taws, obtained his freedom, and is now a Missionary—full of faith and zeal—on the outskirts of the colony, longing to impart the blessings of the gospel to the heathen around him.

On Tuesday morning, being provided with hammock men by Mr. Harrison, we set off to visit Careysburg, the new colonial settlement, sixteen miles interior, southeast of Millsburg.

Though I provided a hammock, the road was so pleasant that I made very little use of it, passing alternately over hills and valleys, through primeval forests—cool and refreshing—and rice-fields; it had all the charms of novelty, variety, and invigorating climate.

We arrived at Careysburg about 3 o'clock, P. M. It is situated on a hill about 250 feet high, ascended from the southeast by a good road, up

a gradual inclination, making almost a regularly inclined plane, and terminating on the northwest somewhat abruptly. On the highest point is the agency house, and receptacle for new emigrants. In the former we were hospitably entertained; Mr. Paxton, superintendent of the place, kindly offered us their temporary *log church*, in which we held services on Tuesday and Wednesday evenings. The little house was well filled by the recently arrived villagers, who, in their comparative desolation, seemed highly to appreciate our services.

The settlement at Careysburg was made with the view to test the comparative healthiness of mountain and sea-board residence. *But the distance from the sea-shore—not above 26 miles—was scarcely sufficient for a fair experiment; even, however, with this disadvantage, it has proved comparatively salubrious.

The emigrants escaped fever for several months, after which, *though all had it*, it was in a mitigated form. The general health of the place, too, is excellent, while some old residents in the country, on removing hither, have been actually corpulent. My own health was materially improved by my excursion, though so short, and I would gladly have lingered for greater benefit, could I have done so.

There can be no question, therefore, that our mission stations about the falls of the Cavalla, so much more elevated, and farther from the coast than Careysburg, will prove more healthy than any point on the sea-shore.

The chief object of my visit to Careysburg, and of my inquiries in the neighborhood, was to ascertain the condition and population of the native tribes lying along the St. Paul's river, and between it and Bassa Cove. And here, as at the latter place, I found a field large and ripe for the harvest, with none to enter it, or rather none in it. Between a line from Millsburg *via* Careysburg, to the sea-shore, and the Bassa tribe, are the *Kwias* (Qweahs), who have some thirty villages, with a population of at least 1,200. North and east of the *Kwias*, extending 200 miles or more, along the southern side of the St. Paul's, are the *Pessas* (Pele-wun), with a probable population of (100,000) *one hundred thousand*. On the northern side of the St. Paul's, stretching from Millsburg to the distance of 150 miles, with a population of at least (25,000) *twenty-five thousand*, are the *Golahs* (Golawhun). All through this region the country is mountainous and healthy, and its people everywhere accessible to missionary efforts. But, as before stated, *the field is entirely unoccupied*.

Why should we not have a mission *here*, too? Ought we not, to meet our responsibilities—*must* we not have a mission here?

You remember my plan of operations, since put of God in charge of our great Mission to Africa, has been to make each of our stations in the colonial settlements radiating points of light to the heathen near them. I have recently communicated to you my views for the Bassa station. If those views can be carried out, our mountain station on *Mount Fatru* will

be within little more than two day's journey of Careysburg, and *not above one day's journey of the advanced position which I would seek to occupy in the Golah or Pessa country on the St. Paul's river.* This latter station I would have about 15 to 20 miles northeast of Millsburg, where beautiful mountains, in full view from Careysburg, invite our efforts. For occupying this field we have important providential preparations.

Rev. A. F. Russell, now of our church, when connected with the Methodist Mission, was a Missionary amongst the Golahs for several years, more than 100 miles from Millsburg. He has the son of a Golah King, and many Golah boys, living with him; and *these latter are to settle shortly in a permanent town, near the mountain on which I would propose to have a mission station.*

Mr. Russell, I am thankful to say, seems to have his old missionary zeal rekindled by our intercourse and excursion to Careysburg. He proposes this very week to commence a system of evangelical labors in the Golah and Pessa towns, near Millsburg.

God moving the Committee and the Church to second my design—I would, as early as possible, locate a good Missionary from the United States, with such assistance as he may procure in this country, at the proposed interior station.

An expenditure of \$600 *for building* would be sufficient for the first year; and a further sum of \$400—say \$1,000 in all—for assistant, and incidental expenses. *Will not the Committee prayerfully consider this matter, and, if approved, announce the Mission, and ask for a Missionary and the means of support? Again, let us be enlarged.*

Monday, May 24th.—Yesterday, though in the midst of the rainy season—through the favoring providence of God—we had a most pleasant day. In the morning I catechized our Sunday-school. I then repaired to the Presbyterian Church—again most kindly loaned us—where, after services read by Mr. Gibson, I preached, and confirmed *nine* persons.

In the afternoon I again preached. At night I attended in the same place, and was pleased to address a meeting of the Sunday-schools and ministers of the several Churches in Monrovia thus closing delightfully; my visitation to this part of Liberia.

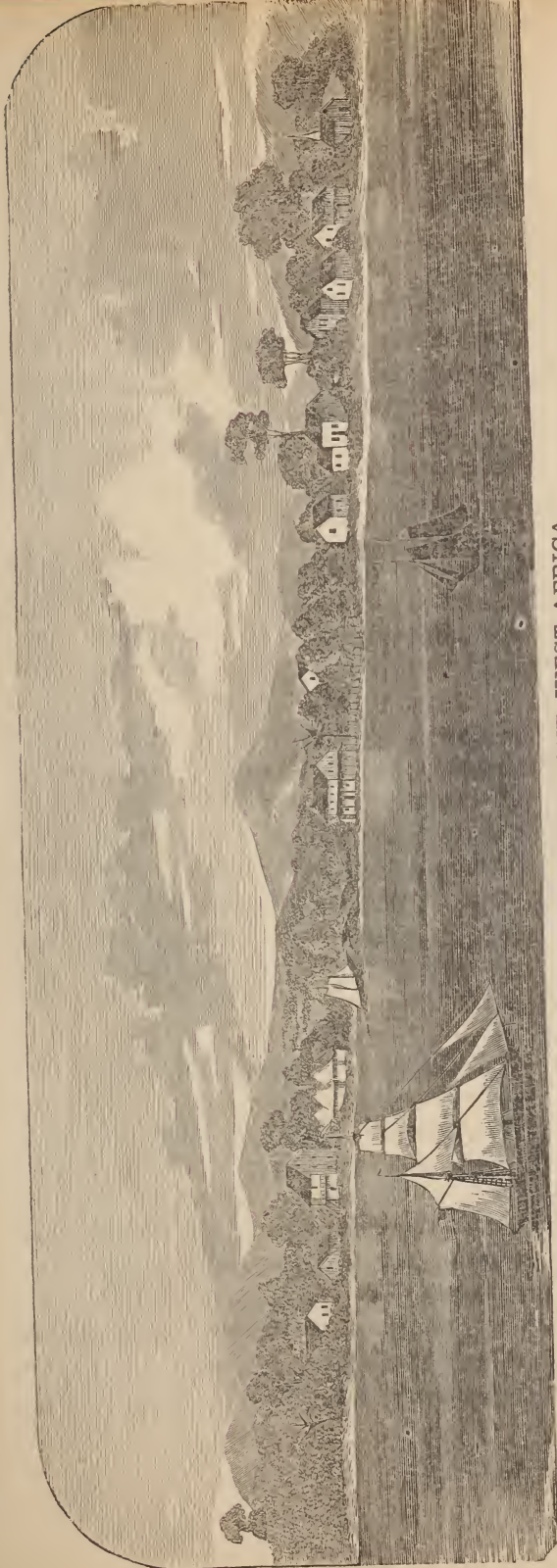
I have said, *closing my visitation*, for with the favoring Providence which has attended me all through, is that which has brought here, just at the time I am prepared to leave, the U. S. ship Marion.

Several of the officers attended services yesterday morning, and the Captain has kindly offered to take me to Cape Palmas, direct. Before another Sabbath, therefore, I shall probably be at home.

With thanks to God for all his goodness to me, and Christian greetings to your honored Committee,

Believe me ever, Rev. and dear brother,

Yours in the best bonds.



BUCHANAN, BASSA COVE, WEST AFRICA.

Two villages, one of which is represented in the cut, constitute the town of Buchanan—the whole population is about five hundred. Our Church has two small congregations and two Sunday-schools, one in each place. The whole number of scholars was, last year, *fifty*, all Colonists, and we had *twenty-two* communicants.

The native Bassas live in the rear of Buchanan. The Missionary preaches in many of their villages. Twice has he visited the beautiful moun-

tains, about 25 miles inland. A new station may, next year, be opened on one of these, where, we hope, our Missionaries can enjoy better health.

EDINA is the name of the village on the left bank of the river; it contains about 250 Liberians. It, like Buchanan, is pleasantly situated on the sea-shore. The roar of the surf is always heard; and the pleasant sea-breeze refreshes the inhabitants in their homes.

J. R

CHINA.

LETTER FROM BISHOP BOONE.

To the Editor of the Spirit of Missions :

MY DEAR BROTHER :—I send you a few extracts from private letters received from my correspondents in China, as they contain many things not mentioned in any of the journals sent us, and also some pleasing commendations of our schools. One correspondent writes :

“ I must now give you a resumé of what the diplomatic powers have been doing in these parts: not much beyond learning a lesson in the Chinese art of management. You know that, after the capture of Canton, all four of the plenipotentiaries joined in requesting the court at Peking to send a high commissioner to this place, where they were to rendezvous at the end of March. They came accordingly—Mr. Reed first, then Lord Elgin, Baron Gros, and Count Pontiatine; and in a day or two, the answer (as from Peking) was handed to them. It was in effect, ‘ You English return to Hong-Kong—that is your place. The Russians may go to the Amoor, and the Americans to Macao. As to the French, it is not known that they have any business here at all. A High Commissioner has already been sent to Canton; he will attend to the foreign business generally.’

“ I cannot undertake to say how the several parties were affected at this kind of treatment; only that I think Lord Elgin (who is the *Magnus Apollo* of the expedition) was much disappointed. He seems to have confidently expected that the Emperor would have been ready to meet him half way; for he has shown the greatest consideration for the Chinese, and rather stands up for them against the foreign merchant class. When a friend and myself called upon him, he spoke with some freedom, and seemed truly distressed at the ‘ childish ignorance’ exhibited by the court of Peking as to the relative standing of their own and other nations. He expressed him-

self as much pleased with what he had seen of our schools, especially in the point of our having the wisdom to teach English to the boys. He said that one of the points he was most disposed to press at Pekin was, that they should receive diplomatic communications from him in English, according to the usage of other courts; this he thought would be one of the best assertions of national equality."

"Mr. Reed has shown himself very agreeable, visiting us informally, &c., &c. He has spoken with marked admiration of our schools, his expression being that we had made a very decided beginning in the right way. They are now all off again to the northward, and we go on with our work very much as before. There will remain with us, however, for some two weeks more, one friend whose visit has been more to me than all the rest—Captain Dupont, of the Minnesota. He is alive to the importance of our operations here, counts himself among Bishop Lee's friends and neighbors, and is one of the members from Delaware of our present Board of Missions. Some necessary repairs to the rudder of his ship will be likely to keep him here about two weeks longer, and during that time we hope to indoctrinate him pretty thoroughly into a knowledge of all we are doing here. The enjoyment of having a congenial mind and a Christian heart to hold intercourse with, has been very great."

Another correspondent writes :

"On Tuesday we had a visit from Lord Elgin and one of his attachés, Mr. Oliphant. He had spoken in such high terms of the Romish schools he had visited in China, that an English lady, a friend of ours, suggested an inspection of the Protestant schools, and offered to bring him over to ours. Unfortunately our friend had not time to send word that they were coming, so that the boys' school was taken by surprise. It was Tuesday after Easter, and the boys had holiday, but they were soon collected, and acquitted themselves very satisfactorily. From the boys' school Lord Elgin proceeded to the girls' school. We were very much pleased with his lordship ;

indeed, there was nothing about him calculated to alarm any one. He asked a few questions about the Chinese mind, whether we found them quick, &c. We had the melodeon carried into the school-room, and the girls chanted the Venite, and read one of the Psalms for the day in the Prayer-Book. Their reading of English was highly commended, both by him and the Bishop of Victoria, whom I forgot to mention as of the party. We have heard since, that he was exceedingly pleased with the schools. Two days after, we had a visit from Mr. Reed and Count Pontiatine, the Russian minister. They had been entertained at the house of Dr. Bridgeman, and were accompanied by Dr. B. and Dr. Williams. The order of exercises was much the same as on the former occasion, except that we sang "Happy Land," and in addition to a Psalm in English, I had the girls read a few verses from St. Matthew's Gospel in Chinese, printed in the Roman character. Mr. Reed and the Count looked on, and said they could follow them. The girls were at their sewing, and poor — looked as if she would sink through the floor, when the Count took notice of some crochet work she was doing. It was quite amusing after they were gone to hear the girls' opinions of the guests. 'There was no gold about them; nothing beautiful to look at; and their faces were just as ugly as all other foreign gentlemen.' They insisted upon it that they could not be 'officers,' and it was in vain that I tried to make them understand that they were sent by the chief authorities of their respective countries. It has begun to dawn upon them, since they have heard of their going to Peking 'to consult' with the Emperor, that their guests were more than ordinary visitors."

Yet another correspondent writes:

"I suppose your other letters will tell you all the news, and how we have been visited by English Lords, Russian Counts, and American 'Envoys Extraordinary,' Secretaries of Legation, Attachés, &c. &c. The matter that has left the greatest impression on my mind is the opinion of Lord Elgin with respect to teaching English in our schools. His Lordship said

to me, 'How can any one doubt that the Missionaries should teach English in their schools; what else should *they teach*? The Chinese surely can teach their own language.'

"Mr. Reed, our minister, also expressed his entire approbation of teaching English in our Mission schools. Addressing a mercantile friend who accompanied him, said he, 'Why do you object to teaching English?' 'Because,' he replied, 'the more you teach them the worse they are.' I told Mr. Reed that might it be Mr. ——'s experience, but it was not mine, and then spoke of Mr. Yang-He-ding and Mr. Tong and Vang-Non, and others. Mr. Reed seemed pleased, and said, playfully, 'You know nothing about it—Miss —— has been here seven years, and can judge. What is a boys' school worth without English?' Afterwards I heard that he complimented Miss ——'s 'energy and intelligence' to some gentlemen on the other side in no measured terms."

I trust the above extracts will prove interesting to the readers of the SPIRIT OF MISSIONS, and show that our schools are making some impression in China. The present may be regarded as China's day of visitation.

The four great Christian powers are knocking at the gates of Pekin; the Church, at such a time, should be instant in prayer to God, to overrule all to His own glory and the advancement of the Saviour's cause.

Who can rightly estimate the importance of such a juncture to unborn millions in that heathen land? We all know how prone politicians are to overlook the spiritual interests of their fellow-men. These things should stir us up to prayer.

Yours truly,

W. J. B.

A COPY OF THE ADDRESS PRESENTED TO LORD ELGIN
BY PROTESTANT MISSIONARIES OF SHANGHAI AND
NINGPO.

TO THE RIGHT HONORABLE THE EARL OF ELGIN, ETC., ETC. :

May it please your Lordship :—We, the undersigned, Protestant Missionaries of Great Britain, resident at Shanghai and Ningpo, beg to express to your Lordship the pleasure we feel in the circumstance that the conduct of negotiations with China at this important juncture has been entrusted by Her Majesty to your Lordship.

We embrace the opportunity afforded by your Lordship's arrival at this port to assure you of the confidence we repose in your judgment and experience, and the hopes we entertain that the relations of our country with this Empire will shortly be placed on an improved basis. Coming here to teach Christianity to a heathen population, we are not uninterested observers of passing events. They may very seriously affect our future position. The warlike attitude that our nation has by political necessity been led to assume, may produce prejudice against us in the minds of the people, and lead them to misunderstand the objects of our mission. On the other hand, we may, as the result, obtain access to a wider region, and have the opportunity of proclaiming the truths of the Gospel in the great cities of the interior.

In the treaty of *Nanking* nothing was said respecting toleration for Christianity in this Empire, so that at that time any converts made by Protestant Missionaries were liable to be proceeded against as adherents of a forbidden religion. The French treaty, made subsequently, was followed by toleration to the "*Feen-choo keaou*," or Roman Catholic religion.

Protestant converts are perhaps safe under the shield of the Imperial decree then issued permitting the Roman Catholic religion. But, considering what England has already done in her treaties to promote religious liberty in Europe, it does not seem unreasonable to expect that she should obtain for native Christians, of the Protestant communion, what has been granted to the Romanists.

If a clause securing religious toleration should be inserted in the new treaty, we would take the liberty of suggesting that the Chinese term *Yay-soo-keaou* (religion of Jesus), should be employed to describe the Protestant religion, as distinguished from the *Feen-choo-keaou* (religion of the Lord of Heaven), the designation of the Roman Catholics. This distinction of terms has, indeed, already been made in Chinese native works when treating on foreign religions, and in the Memorial addressed to the Emperor of China by the French Bishop, M. Mouly, dated June, 1854.

Should the Imperial forces succeed in destroying the *Nanking* Insurgents, it is not unlikely that persecution of Christianity may ensue. The religion

they professed may be regarded as politically dangerous, and the converts of Protestant Missionaries may be mistaken for abettors of rebellion, and treated as enemies of the State. The similarity of their books and doctrines to ours led, only a few months since, to the capture and prolonged imprisonment of two of our converts, who had gone from *Shanghai* to conduct missionary operations in inland districts. The present, then, seems to be a time when a guarantee of toleration for Protestant Christianity would be seasonable.

We are anxious not only that our converts should be safe from persecution, but also that we ourselves should have liberty to travel and reside in the interior. During the last few years we have, in the discharge of our duties as teachers of Christianity, visited many large cities not mentioned in the treaty. But we have sometimes been rudely accused in consequence by the native authorities, of transgressing the regulations mutually agreed on by their nation and our own. The prohibition of entrance into the country beyond the five ports has become a dead letter through not being enforced, but in future it would be much more gratifying to us to travel by right than by sufferance.

Anxious to prosecute our labors extensively in this country, we are compelled to restrict them within much narrower limits than the Missionaries of France or Portugal. Their residence, at a distance from the coast, is connived at by the local authorities; but on more than one occasion we have, through the interference of the magistrates, been obliged to resign the residence, or preaching rooms, that we had hired. It appears unreasonable that Her Majesty's Consul should be appealed to to recall his countrymen to the five ports, while men of other nations are left undisturbed. With every sentiment of high regard,

We remain,

Your Lordship's obedient servants.

April, 1858.

EXTRACTS FROM JOURNAL OF REV. E. W. SYLE.

March, 1858.

1st.—I received a visit to-day from the very first scholar of our Boys' School—one whom I found on my arrival here in '45, under Miss Morse's especial charge. He was the beneficiary of St. Johns, Providence, and has run quite a singular course since the time when he was drawn (I was going to say "decoyed,") from our influence by the Romanists, under the idea that he might be sent to Rome for education. It was not long, however, before he was seen looking after some goats; and then we learned that he had been bound apprentice to a silk-weaver at *Soo-chow*. But he has never continued in one stay, his most recent occupation has been

to "follow to the wars" a Military Mandarin, who was sent against the Rebels. No harm to life or limb, however, has ensued, and he now returns, a young man of four and twenty, ready for any new mode of life that may present itself. His coming to see me was, I fear, no indication of an interest in religion, but only that sort of respect to a former instructor, which is a marked feature of Chinese life and character.

4th.—Mr. Williams returned from *Dzangzok*, where he and Mr. Liggins have not been left in undisturbed occupation of some rooms they had been occupying. Probably many more unsuccessful attempts must be made before the object is accomplished. As a general rule, it requires many demonstrations before the Chinese believe that we mean what we say.

6th.—Mr. Nelson, Mr. Gayley and myself, combined with a visit to the U. S. Steamer "Mississippi," a Missionary perambulation of the town of *Woosung*, where I found much less of the demoralization incident to its peculiar position than I had expected. Only in one place did I see a "house of entertainment," where opium, liquors, fire-arms, and foreign pictures, exhibited those characteristics of evil which prove the ruin of many a poor sailor—Chinese and foreign.

The neighborhood of a burying-ground gave Mr. Nelson a good occasion for preaching to the people on the resurrection of the body and the salvation of the soul. A good number of hearers gathered round; and to the shop-keepers we distributed a sufficient quantity of tracts as we passed through the streets.

Sunday, 7th.—At the chapel, my regular sermon and classes in the morning. At one went out with *Chi* to visit two villages, where some of our communicants reside, and learned that a careful keeping of the Sabbath was no part of their regular habits. At four *Chi* preached at the chapel, and I secured him a good number of hearers, by standing at the door and inducing the passers-by to enter.

12th.—In one of those country visitings which my present sphere of labor makes a regular part of my duty, I came to an old temple, where a considerable number of Bouzes, old and young, were congregated. One of them, a fluent, hard-featured man, professed an entire disbelief in the idols, and a readiness to worship *T'ien Tsu*, asking me whether "I had any little Christs in my pocket," &c., &c. It ought to be remembered, in estimating the character of this field, that as we Protestants fail or cease to cultivate it, the Romanists have the freer opportunity of following out their own devices.

Sunday, 14th.—Usual services and classes. In the village where *Chi* and myself went visiting and looking after our sheep, a good deal was told us of the new sort of baptizing that had been practiced lately by one of the members of the L. M. Society's Mission. Eleven at one time, and six at another, had been received by him. Shall I call it *baptism*, when he re-

quires no more in the applicants than a profession of willingness to be made Christians, and to go through a course of instruction unto that end. This, while it is "no new thing under the sun," is new among the Protestant Missionaries at this place, and raises new difficulties in the way of cordial co-operation, which it is so desirable to maintain and cultivate.

15th.—The word "Revision" stands in my notes of every morning's occupation, and furnishes an instance of the fact, that what absorbs one most, in fact is often something that makes least show on paper. Mr. Nelson and myself have been occupied day after day with the Communion Service, the difficulty of translating which, in a satisfactory manner, is very great indeed. Hereafter we propose to devote alternate days to the private and the joint work of revising.

16th.—A gentleman just returned from *Hang Chow* brings with him a paper said to have been received by the Abbot of the Monastery there, at which we made a stay of five days. The document prohibits the entertainment of foreigners, especially females, threatening punishment in case of a repetition of the *offence*. Nevertheless the gentleman himself was allowed to make his visit unmolested. *Ex uno disce omnes*. The magistrate was officially bound to take some such notice of what had officially been brought to his knowledge; but that being done, things might go on in the usual *ad libitum* way. There are few things a Mandarin so much desires as to be left in ignorance of what goes wrong in his district, always excepting defalcations in the payment of taxes.

Sunday, 21st.—In my village visitings to-day I came to a country tea-shop filled with men, gambling. In reply to what I said to them, they took the ground that being porters, whose business was connected with the foreign ships, and having nothing to do on Sundays, gambling was their only resource. We see, in scores of ways, similar difficulties arising from this fact of making Sunday a mere *resting*, and not at the same time a *worshipping* day. In San Francisco the Chinese have made it a regular custom to hold meetings of their Commercial Guilds on Sundays for settling up of accounts, entering upon new operations, &c., &c.

25th.—Waited on His Excellency Mr. Reed, the American Minister, who has just arrived here. I took advantage of the return of the "Minnesota's" boat to pay a visit to her Captain, S. F. Dupont, Esq., who, in addition to being our personal friend, is a member of the Board of Missions. The magnificent ship lies three or four miles outside of *Woosung*, her great size making it difficult to bring her further in.

26th.—Returned from *Woosung*, and had the pleasure of seeing Mr. Reed, and enjoying a half-hour of his agreeable conversation at our own house in the evening. All is astir here now. Lord Elgin has arrived in the "Furious," and Commodore Tatnall in the "San Jacinto."

Sunday, 28th.—My throat is so much inflamed that I was obliged to give

way and let *Chi* occupy the chapel pulpit this morning. After teaching my classes and taking an early dinner, rode to the large village (or rather town) of *Yung Teang Rong*—a place I have not visited for nearly six years. The people were as well disposed to listen to my message and receive my books as any one could desire. The Hall of the Benevolent Institution was open for me to enter and occupy as long as my voice would hold out. Entire freedom of access to a far greater number of souls than we can deal with satisfactorily is possessed by us here; our sorrow is, that with such a harvest to be reaped the laborers are so few, and those few so feeble. O, Great and Gracious Lord of the Harvest! give Thou the Word, that great may be the company of the preachers!

29th.—We had the pleasure of welcoming Captain Dupont, who comes to make our Mission a visit of some few days.

30th.—Dr. Benton, who acts now as physician to our Mission, caused me great depression of spirits this morning by insisting upon it, with great seriousness, that if I hoped to enjoy the use of my voice in the future, I must positively give my throat entire rest at the present time. It affected me almost like the reading of a death warrant, the more so as my own judgment will not be restrained from coinciding with what he assures me of. If silence is thus imposed upon me for a season, I shall take it as a divine direction for me to give myself more fully to those book studies which formerly the state of my eyes rendered impossible.

31st.—To complete my down-heartedness I was visited to-day with my old enemy, chills and fever—not violent, but very depressing, and coming, as it does, so early in the season, I fear it will make it doubly difficult to pass through the summer months with any good degree of usefulness. This, at the time our numbers are again so small, embarrasses us much; but the Lord reigneth!

LETTER FROM THE REV. MR. LIGGINS TO THE REV.
MR. SYLE.

THE following letter gives an insight into Missionary life in China, and presents many points of interest in the study of the character of the people among whom the missionaries labor. We are glad on these accounts to have the liberty to publish it.

DZANG ZOK, *March 23d*, 1858.

My Dear Brother Syle:—As we had *ih loo zung foong* we arrived here in less than two days, and ever since then have been making strenuous efforts to get “a local habitation” on terra firma, but so far without success. The priests in the “Temple of Abounding Happiness” refer

us to the "Temple of the Reflecting Priests," and from thence we are referred to the "Temple of Universal Happiness," the priests belonging to which are now at *Soo-chow*, and who, if they were here, would doubtless refer us somewhere else. Last Thursday, having become acquainted with a family by the name of *Tæ*, relatives of the *Wongs*, at *Wong Ka Modur*, I thought I would make an effort to get some rooms in their nice large house. I invited two of the sons to tea on Thursday evening, and made known to them our desire, and asked them if there were any vacant rooms in their house. Being answered in the affirmative, I desired them to make known our wish to their mother (the father is dead), and stated that I would make them a visit in the morning. The result of the visit was, that the mother and the eldest son offered to give up their house to us and rent a smaller one, if we would give 20,000 cash a month rent. We commenced with 10,000, and, finally, on Saturday, finding them unwilling to listen to less, we offered them 18,000, which the elder brother said his mother was willing to accept, and we might settle it at that. The house is a large and very excellent one; it is situated at the foot of the mountain, and about a quarter of a mile from the West Gate; in fact it is in just the position in which we wished to get a house. For these and other reasons we were willing to give this large rent, intending to pay part of it ourselves. We, therefore, retired to rest on Saturday evening with rejoicing hearts. Our joy, however, was somewhat less than it would have been had he not deferred receiving the cash until Monday morning. His first excuse was, there were relatives staying with them, and his mother would prefer not to receive any money for rent of the house until these relatives had left; and they were to leave on Monday. When we overruled this objection, he said he would greatly prefer receiving it early on Monday morning to receiving it at so late an hour that evening. As it was then near 10 o'clock we yielded, though we had some misgivings. On Saturday morning he stated that they would all be very glad if I would preach in the *K'ak-t'ing* on Sunday morning, and said if I would promise to do so he would inform his relatives and friends in the city, and I should have a good attendance. I accordingly preached in their large and splendid "Guest Hall" to about 50 persons, consisting of *Mrs. Tæ* and two female friends, about 20 gentlemen from the city, and some of the neighbors; after which I gave a copy of Goddard's New Testament to *Mrs. Tæ*, who reads quite fluently, and also to several gentlemen present. This was at 10 o'clock. At 12 o'clock the eldest son came on board again, and stated that five other of his friends from the city had come with the express desire to hear me preach, but had arrived too late, and that these, as well as those who had already heard me, would esteem it a favor if I would preach again. Though I well knew that it was not so much a desire to hear and receive the truth, as it was to see and hear the foreigner, yet I did not think this was a sufficient reason to decline an express invitation to preach. Accordingly I preached

a second time, and then gave books to those who had not yet received them.

Thus far all was well ; but late on Sunday evening the eldest son came on board, and stated that he wished to converse about renting the house. To which I answered, that, as I had said yesterday, we could neither hear nor say anything on the subject on Sunday. Notwithstanding this, he would tell us that he understood the engagement to be 18,000 for the *T'ing* and the rooms in front of it. Having nothing to reply but " come to-morrow, and we will talk about it," he became very angry, and withdrew in an uncivil manner.

Early the next morning he again came, however, and stated what he said on Sunday evening. But during the day we found that they were unwilling to rent us even these rooms, and the mentioning of 18,000 cash was only because they knew that we would not give such an exorbitant price, and they did not like to say that they were unwilling to rent us rooms.

You may well believe that our sorrow and disappointment were great in the extreme ; and we are all more or less non-plussed to account for the strange conduct of these people. The most plausible explanation seems to be this. Connected with the house is a *Z Dong* ; and the house, together with this *Z Dong*, was built not by the present inmates alone, but by these, together with various relatives of the same *Sing*. House and ancestral hall belong to them in common, and we conjecture that while the present inmates would be glad to rent the house to us for the sake of the very liberal rent, yet others, whose consent must be obtained, have refused to give it. Our disappointment in having to leave the Temple previously obtained is only exceeded by our inability to get possession of this house. The people, I am glad to say, are as respectful, and listen as attentively to the preaching as ever ; and we are still visited by many very respectable people.

Very truly yours.

LETTER FROM REV. J. LIGGINS.

DZANG ZOK, *April 27, 1858.*

REV. AND DEAR SIR :

About a month since we succeeded in getting seven rooms in a large house outside the west gate of this city.

The house is situated in the quietest and most respectable of the suburbs, and in a position which we at first believed, and still do believe, to be the best at which to take up our abode.

The large " Guest Hall," which is capable of seating 150 or 200 persons, we have converted into a Chapel, and find it to be admirably adapted for the purpose. It is opened on Sunday and Wednesday mornings, with

an average attendance, thus far, of about 150 persons. On other days we preach in the city, or in some of the adjacent villages. We have continual applications for books from some of the most respectable and intelligent persons in the city, and have devoted an hour daily to attending to these applications, and conversing with these persons.

We have now been at this city nearly three months; and our first impressions that, of all the cities visited by us, it was the most favorable at which to commence a new Mission, have been day by day confirmed; and we rejoice more and more that we have succeeded in getting a place of abode, and in so good a locality.

But this rejoicing is much tempered by the consideration of the uncertainty of our being allowed to stay here. In the present unsettled state of affairs in this country, there are so many things, any one of which may suffice to induce those who have hitherto lent us their countenance to deny it us; and then nothing remains for us but to return to *Shanghai*. We will, however, continue to hope and pray that God, in his gracious providence, will so order events that we may be permitted to remain, and that He will, through us, gather some of this people into the fold of the Redeemer.

Believe me to be,

With much esteem,

Very truly, yours.

LETTER FROM REV. R. NELSON TO BISHOP BOONE.

We are permitted to make the following extracts from a letter recently received by Bishop Boone :

SHANGHAI, CHINA, }
 April 26th, 1858. }

MY DEAR BISHOP,—You will be surprised to learn, by this mail, that Mr. Syle left us on Wednesday last, (21st inst.) with Captain Dupont, in the “*Minnesota*,” for the Gulf of “*Pe-chih-le*.” Mr. S.’s throat has been very much affected for some time past, so that Dr. Burton had laid his injunctions on him to stop the use of it in speaking and singing, as far as possible; and Captain Dupont inviting Mr. Syle to go with him to the North, the opportunity seemed most favorable on many accounts, as giving him respite for his throat, a sea voyage for his health generally, and means of learning important information in the present interesting crisis of affairs in China. The “*Minnesota*,” you know, is the ship of Mr. Reed, our Commissioner, but having gotten her rudder broken, she was detained some weeks to repair it, and as Lord Elgin and the French and Russian plenipotentiaries were ready to go to *Pei-ho*, Mr. Reed did not wait for his own ship, but went up in the *Mississippi*, leaving the “*Minnesota*” to follow

when ready. The four high Commissioners are probably all, at this time, in the Gulf of Pe-chih-le, with a combined fleet, which, when all arrive, will be formidable enough, if the emperor could only see it. But whether their attempts to treat there will be any more successful than the one made here, remains to be seen. You are no doubt aware that the replies to the several communications sent from this place to Soo-chow by the three consuls, English, American, and French, with a special commissioner from Lord Elgin, were: to the English, to go to Canton, and a Commissioner would meet them; to the Russians, that they had no trade or treaty with them here, but to go to the Amoor, and a Commissioner would be sent to them; to the French, that they had very little trade here, and nothing to do with this affair; to the Americans, that they had a very good treaty already, or something to that effect. God grant the next steps may result in a peaceable settlement of matters on a liberal and satisfactory basis.

Mr. Syle's absence will, of course, be uncertain in point of time. But as there will be occasional communication by English steamers for their mails, he may return in the course of six weeks, possibly.

Messrs. Liggins and Williams are still in the country, or at the city of "*Dzang-Zok*," having gotten quarters for a time in a private family there; but I think they have given account of themselves and their prospects, &c.

I had rather an interesting case not long since in a man from "*Voo-Sih*," who had gotten one of the Gospels, distributed there some months since by Messrs. Liggins and Williams, having on its back the stamp (which you, no doubt, remember), of the Church in the city here, and directions to it for any one reading the book and wishing explanations of it. The man came one Sunday, and told me that he had read in that book, of Jesus making the blind to see, and the dumb to speak, and the deaf to hear; and that having a little son deaf from the effects of small-pox, he had come down, according to the direction on the book, to inquire if by this doctrine of Jesus, his son could be cured. It was a novel case to me, and I could tell him, "such as I have, give I thee," and that not healing for the body, but only to point him to the Saviour and great physician who could heal and save both body and soul for ever. He seemed to take in the teachings I gave him during parts of three days, with uncommon earnestness, and promised to come again and see me in the third or fourth month.

On Easter Sunday I admitted to the Communion the man I formerly mentioned, who was baptized by the Romanists, and he gives encouragement so far. He spoke yesterday of his trouble of mind when he thought how little he did for Christ by comparison of what Christ had done for him, and this led to setting before him fully those passages of Scripture teaching the doctrine of "justification by faith" in Christ, which seemed to impress his mind very strongly, and, I hope, will be the means of giving him more true peace and joy in believing.

" By last mail I sent you testimonials in behalf of my former day-school teacher, *Wong*, (brother of your teacher,) as candidate for orders; which I hope you will receive in due time.

We hear frequently from Messrs. Liggins and Williams, by the regular Chinese mail. And, by the way, the state of the post-office department in China is very creditable to the country, and argues no mean degree of civilization. I mailed a letter in Soo-Chow one evening, and it reached here (about 90 miles) the following afternoon. The directions are usually full and minute as to the very place, and post-boys deliver them. In this region of water communication, the mails are generally carried in light boats, somewhat like a canoe, with covers over them.

The Bishop of Victoria has been up recently on a visit; he preached for us one Sunday evening, and also conducted one of our Wednesday evening services. His mention of you and yours in his prayers were warm and full of kindly feeling.

I am, very truly yours in the Gospel.

LETTER FROM REV. J. LIGGINS.

SHANGHAI, CHINA,)
 May 29th, 1858. }

REV. AND DEAR SIR,—We are indeed in the midst of stirring times. The allies, after having been trifled with for two weeks, on the morning of the 20th inst. took and demolished the forts at the mouth of the Pei-ho. They are now *en route* for Peking.

Private letters inform us that, owing to the cutting off of supplies, great distress is already being experienced at the capital, and that tumults and seditions are rife. It is also reported that the imbecile emperor, Hien-fung, is preparing to decamp to parts unknown, and that when the allies reach Peking there will be no one to treat with them.

So much for the North. In the South it has been for some time, and is still, feared that the Chinese are plotting for the massacre of the few English and French who are in possession of Canton. In the adjoining province of Cheh-kiang, Shih-tah-kai, the "Assistant King," at the head of a large body of rebels, after having captured city after city, is now threatening Hang-chau, the capital. When I left Dzang-Zok, ten days ago, the Imperial officers were seizing the boats belonging to private citizens to carry troops to the relief of that place. In three or four other provinces, local banditti have risen in considerable numbers, and have seized upon some important cities.

In Ili, the far West, the Chinese have destroyed the buildings belonging to the Russian Consular Establishment, to the great indignation of the Russians. An intelligent gentleman, of Dzang-Zok, lately on a visit to

the Governor of this province, informed me that a dispatch had been received from Peking by the Governor, in which it was stated that *Russia now demands the concession of the whole of Ili*, which includes Soungaria and Eastern Turkestan, or Little Buckharia. "But," said my informant, rising from his seat, and putting on a determined expression, "we have already suffered enough from that grasping Russia, and we will fight before giving up Ili." I merely replied, "Russia is great." The ignorance of the Chinese of Russia, and of the other western powers, is about equal to their inability to cope with any one of them, except in diplomacy; and for the Chinese, the golden days of diplomacy seem to be put an end to, by those haters of deception and duplicity, the English.

As it is, from almost all parts of this empire we "hear of wars and rumors of wars," and "the end is not yet." But our consolation is, that all things are at the disposal of Him who is "excellent in counsel and mighty in working;" and who will allow this overturning and overturning to take place, until He comes whose "right it is to reign;" and under whose benignant reign alone, may we expect permanent "peace on earth, and good will among men."

Commissioner Reed, after having had several preliminary interviews with Tan, Governor of the province of Chih-le, is about to go, or has already gone, to Japan. You will be pleased to know that he is accompanied by three veteran Missionaries—Dr. Williams, of Canton, the Rev. W. A. P. Martin, of Ningpo, and our own Rev. Mr. Syle. Other warm friends of Missions, also, are connected with the expedition, among whom may be mentioned Capt. Dupont, of the "Minnesota," a member of our Board of Missions, and Dr. Bradley, U. S. Consul at Ningpo. We trust that these brethren will be able to corroborate the statements made by Capt. Foote and others, a few months since, concerning the openings for Missionary labors in that interesting empire; and that they will assure the Christian world that the set time to favor Japan has come. If so, will the American Episcopal Church be the first to proclaim "the Gospel of the Grace of God," where once an adulterated Gospel was preached, and from whence it was so violently ejected?

We earnestly hope *that as she ought*, so she *will* lead the way in this glorious work.

We are still allowed to continue our work at Dzang Zok without interruption, and under encouraging circumstances. While writing this I have received a letter from Brother Williams, in which he says: "This (Wednesday) morning it was raining, and I expected there would be no one to listen; but before I had finished, I had a large congregation. One of them told me there would be a large congregation on Sunday. He says our doctrine is being better known, and people will come to hear. I trust it may be the moving of the Spirit—an awakening of the 'dry bones.'" "

We solicit an interest in your prayers, and in the prayers of all those who love the Saviour's cause among the heathen.

I remain, affectionately, yours in the Gospel.

THE LIGHT DAWNING.

Extracts from the *Cavalla Messenger*, West Africa.

Since my arrival in Africa, with God's assistance, I have formed a class of native women, who meet me once a week to talk about the things of God. Several of them are anxious inquirers after the way of Salvation: deeply impressed with the great importance of religion, they are striving against their sins, and earnestly praying for grace and strength to give up all their country fashions which they know to be displeasing to God. One has decided to come forward and join the people of God, and feeling the joy of having Christ for her friend, evinces great anxiety that her relatives and friends should also share in this joy. Is not this the first feeling of the true Christian? "To tell to all around, what a dear Saviour they have found?" One has been among the number for several years, well known to many, M'lede, who once was called the African demon woman, but now she bears the name of Christ, and each week she comes to bear witness to God's faithfulness in keeping her through much temptation and trial; thus encouraging those who are seeking Christ, and strengthening those who have found him. Another (Mary is the name she received at baptism) came out on the Lord's side last Christmas day; and thus far has been steadfast. When I asked her how she had felt since then, her answer was, "happy, much peace in my heart." "What do you do, when you do wrong?" "I feel much troubled, and I go to God, ask him for Christ's sake to forgive me; then I feel happy." Should it not fill our hearts with gratitude and praise to hear such words from once heathen lips? And should it not increase our desire for their salvation?

When I go to their towns, how many I find with hearts ready to receive the truth, and ears open to hear all I speak about God. A wide field with harvest already white, but the laborers are few. Pray, therefore, unto the Lord of the harvest, that he will raise up more laborers. Do we not daily pray "Thy kingdom come?" But do we daily labor for the spread of that gospel, which must first be preached in every land, ere His kingdom can come? Will God answer this prayer if no effort accompany it? Let us labor more zealously for the salvation of the heathen around us; and in so doing we will find in our own experience the blessed fulfillment of that promise; that in watering others, we ourselves are watered.

C. M. H.

INTELLIGENCE.

The Rev. G. W. Gibson, who accompanied the Bishop to Monrovia, has been put in charge of Trinity Church parish in that city. The Church building, for which the funds have been provided by the Sunday-schools of St. George's Church, New-York, will now be pushed forward to as early completion as possible.

STATEMENT OF THE TREASURER OF THE FOREIGN COMMITTEE.

August 16, 1858.

Payments since the 1st October, 1857, . . \$67,023 28
 Receipts, " " " " . . 63,154 87

Treasury overdrawn, . . \$3,868 41

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, 19 Bible House, from July 15th to August 15th, 1858.

FROM	FOR	ARTICLE.	No.	FORWARDED BY
Va., M. E. Harrison,	Leesburg D. School, China	One Box,	16	Bark "Falcon."
Pa., D. M. Hogan, Esq.	Rev. C. C. Hoffman, Af.,	" "	14	Brig "G. C. Akerly."
Pa., Miss M. Bowman	Miss M. Williford, Af	" Parcel,	15	" "
Pa., Messrs. Barcroft & Co.	Orphan Asylum, Af	" Box,	16	" "
Pa., D. M. Hogan, Esq.	Rev. C. C. Hoffman,	" "	17	" "

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 15th to August 15th, 1858:

Maine.	
Gardiner—Christ Ch.	32 00
Vermont.	
Burlington—St. Paul's for Af.	40 30
East Berkshire—Calvary.	7 89
Hydenville—St James.	19 48
Montgomery—Union.	9 07
Windsor—St. Paul's S. S.	2 44
	79 18

Massachusetts.

Newburyport—St. Paul's S. S., for the James Morss Scholarship, Af. 20 00

Rhode Island.

Newport—Emmanuel S. S. 10 00
 Providence—St. John's, sub. of members for salary of Rev. E. W. Syle, Chi. 535 25
 St. Paul's, Ladies of, for Af. 20 00
 Little Mary, 1 00
 Warren—St. Mark's S. S., a mite for Af. 5 19

571 44

Connecticut.

Easton—M. J.	1 00	
Hartford—From B. G. W., for Female O. Asylum, Af.	3 00	
New-Haven—S. A. Thomas, Esq., ½	5 00	
Southport—Trinity S. S., for ed. of Walter Bulkley, Af.*	10 00	
Tashua—Christ Ch.	8 50	27 50

New-York.

Bay Ridge—Christ Ch., \$230 ; S. S. of do., \$35 05.	265 05	
Brooklyn—Mrs. Brooking, for the Anna Brooking Schol- arship, Af.	20 00	
Cooperstown—Christ Ch.	6 00	
Hempstead — St. George's, \$28 47; for Af., \$5	33 47	
New-York—Christ Ch.	10 00	
St. Bartholomew's S. S., ½	32 01	
J. B. H., for Af.	25 00	
Pelham—Christ Ch., \$21 21 ; from the young ladies of Pelham Priory, \$20	41 21	
Sag Harbor—Christ Ch.	18 44	
Stapleton, S. I.—St. Paul's, Mr. Wm. Fair's children, for Af.	75	
Ulster—Trinity, ½	6 75	
Walton—Christ Ch.	5 35	
White Plains—Grace, for Bas- sa Chapel, Af.	25 00	488 03

Western New-York.

Albion—Christ Ch.	5 75	
Auburn—St. Peter's, for Af.	20 65	
Avon—Zion.	8 00	
Bath—St. Thomas.	17 00	
Bainbridge—St. Peter's.	7 00	
Buffalo—St. John's	50 60	
Trinity	25 35	
Canandaigua—St. John's.	5 00	
Candor—St. Mark's.	4 95	
Catharine—St. John's.	3 00	
Cazenovia—St. Peter's.	5 55	
Corning—Christ Ch.	20 00	
Cuba—Christ Ch.	1 00	
Fayetteville — Trinity, from Miss M. P's. S. S. class, to be applied by Rev. C. C. H., Af.	1 00	
Geneva — St. Peter's Chapel, \$17 54; for Af., \$8 12; 25 66 Trinity, \$25 37; for Af., \$14; S. S. of do. for do., \$8 81.	48 18	
Geneseo—St. Michael's, for sup. Willie Roberts, Af.	20 00	
Guilford—Christ Ch.	6 00	
Harpersville—St. Luke's.	2 00	
Ithaca—St. John's S. S., for Af.	10 00	
Lyons—Grace.	2 00	
Mantius—Christ Ch.	5 00	
New Berlin—St. Andrew's, \$12 44; S. S. of do., \$17 56, 30 00		

New Hartford—St. Stephen's..	3 80	
Nunda—Grace.	3 00	
Olean—St. Stephen's.	2 00	
Oswego—Evangelist.	25 00	
Oxford—St. Paul's.	18 00	
Palmyra—Zion, \$23 50; S. S. of do., from 3 classes, for Orphan Asylum, Af., \$4 94; from one class, subject to order of Rev. C. C. H., \$11 34.	39 78	
Pierrepont Manor —Zion.	19 15	
Rochester—Christ Ch.	12 75	
" Grace, \$79 02; S. S. of do., for Af., \$25	104 02	
Seneca Falls—Trinity.	3 72	
Sherburne—Christ Ch., \$4 81 ; for Af. \$1 33; S. S. of do. for Greece, \$1 46; from Rev. G. L. F., 21c.	7 81	
Syracuse—St. Paul's, for Af.	24 02	
Utica—Grace.	8 80	
Warsaw—Trinity.	3 56	
Waterloo—St. Paul's, \$4; S. S. of do., \$1 19.	5 19	
Watertown—Trinity.	18 00	622 29

New-Jersey.

Elizabeth—Christ Ch.	27 50	
" St. John's.	35 00	
Moorestown—Trinity S. S.	3 00	
Red Bank—Trinity Chapel.	7 68	
Shrewsbury—Christ Ch.	7 68	80 8

Pennsylvania.

Bloomsburgh — "A Widow's Mite," for Af.	5 00	
Carbondale—Trinity S. S., for Af.	2 50	
Harrisburg—St. Stephen's, \$25 from R. A. C. Jr., thro' Mrs. L.; for Chl., \$5	30 00	
Lancaster Co.—M. Y. H. for Af.	5 00	
New-London—St. John's, for Af.	2 29	
Oxford—Trinity, for Af.	7 25	
Philadelphia — St. Andrew's Col'd Female Infant S. S., 2d annual pay't Scholarship, Af.	20 00	
Pittsburgh—St. Andrew's, from a member of Ladies' Miss. Soc., annual sum for edu- cation of a child in Chi., \$25; from do., 2d annual pay't for education of Sarah Ormsby, Chi., \$25	50 00	
S. S. of do., for education of Loo Kiung, Chi., semi-ann. payment, \$12 50.	12 50	
St. Peter's.	38 74	173 28

Maryland.

Bladensburg—From Benj. O. Loundes, for Af.	5 00	
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* In February No., \$10 was erroneously credited to Trinity Church, N. Y.—This sum should have been credited as above.

<i>St. Mary's Co.</i> —King and Queen Parish, for Af.....	5 05				
<i>Washington</i> —Sigma.....	10 00	20 05			
<i>Virginia.</i>					
<i>Alexandria</i> —St. Paul's, from "an aged member" for Chi.	20 00				
<i>Alexandria Co.</i> —Fairfax Par., Theo. Seminary Miss. As.,	52 20				
<i>Charlestown</i> —Zion, from several members, for Chi.....	20 00				
<i>Charlottesville</i> —Christ Ch., from Mrs. J. A. Holladay..	100 00				
<i>Chesterfield Co.</i> —Dale Par., from Mrs. Mary Thweatt, \$10; Mrs. Mary Morsey, \$5; Rev. A. B. Tizzard, \$10; Louisa Leigh, 25c.; W. E. Blackingship, Esq., \$1....	26 25				
<i>Culpeper Co.</i> —South Farm School, for Af.....	3 00				
<i>Dinwiddie Co.</i> —Lawrenceville, St. Andrew's Par., for Chi.,	2 25				
<i>Hanover Co.</i> —St. Paul's Par., St. Paul's Ch. from C. R. W., \$1; L. W., \$4; J. D. W., \$1; C. W., \$5; W. F. W., \$2 50.....	13 50				
<i>Litwalton</i> —Mrs. Dr. Ball.....	2 50				
<i>Lynchburg</i> —St. Paul's S. S., for the purchase of a bell for Cape Palmas High School.....	60 00				
<i>Mt. Zion Station</i> —Theo. Sem., to ed. Edw. W. Appleton, Af.....	20 00				
<i>Richmond</i> —St. James, for Af., \$7 50; Chi., \$10; Col'd S. S. of do. for Af., \$7 50.....	25 00				
St. Paul's.....	50 00				
<i>Winchester</i> —Christ Ch., from Sewing Soc. for Scholarship in Chi., \$25; for 2 Scholarships in Af., \$40.....	65 00	459 70			
<i>North Carolina.</i>					
<i>Chatham Co.</i> —St. Mark's.....	3 00				
<i>Elizabeth City</i> —Christ Ch., for ed. Wm. F. Master, Af.....	10 00				
<i>Raleigh</i> —Christ Ch., ½.....	25 00	38 00			
<i>South Carolina.</i>					
<i>Beaufort</i> —St. Helena Ch., for Af. and Chi.....	20 75				
<i>Black Oak</i> —Trinity, \$5; Anonymous, \$10.....	15 00				
<i>Charleston</i> —Grace, for Orphan Asylum, Af.....	23 00				
St. Peter's Sewing Soc. for ed. of Thomas Toomy, Af.,	50 00				
<i>Cheraw</i> —St. David's.....	20 00				
<i>Columbia</i> —Trinity, \$11 25; for Af., \$5.....	16 25				
<i>Spartanburg</i> —Advent for Af. ½	20 00				
<i>John's Island</i> —St. John's.....	15 00				
<i>Waccamaw</i> —All Saints', for the Family Scholarship, Af....	25 00	205 00			
<i>Florida.</i>					
<i>Tallahassee</i> —From Miss H. R. P.	5 00				
<i>Ohio.</i>					
<i>Delaware</i> —St. Peter's, for Af., \$5; S. S. of do., \$2 64.....	7 64				
<i>Marion</i> —St. Paul's S. S., for Af.	7 00				
<i>Steubenville</i> —St. Paul's, for Af.	25 00	39 64			
<i>Illinois.</i>					
<i>Chicago</i> —Trinity, \$168 28; S. S. of do., for Bohlen Sta., \$25 94; J. L. Reynold, Esq., \$150.....			344 22		
<i>Kentucky.</i>					
<i>Newport</i> —St. Paul's S. S., for Orphan Asylum, Af.....			25 00		
<i>Tennessee.</i>					
<i>Brownville</i> —Zion.....	10 00				
<i>Hendersonville</i> —L. A. Dade... friend of Bishop Payne, for Af.....	10 00		30 00		
<i>Indiana.</i>					
<i>Vincennes</i> —St. James', from S. R. H., a communicant....			10 00		
<i>Missouri.</i>					
<i>St. Louis</i> —St. George's S. S., for Chi. and Af.....			0		
<i>Wisconsin.</i>					
<i>Milwaukee</i> —From two ladies...			5 00		
<i>Oregon Territory.</i>					
<i>Portland</i> —Trinity.....			120 00		
<i>Legacies.</i>					
<i>Hartford, Ct.</i> —From the Estate of Miss T. A. Beresford, through Harvey Seymour, Esq., executor.....	500 00				
<i>Philadelphia Pa.</i> —From the Estate of Elliott Cresson, through G. M. Wharton, Esq.....	1,500	2,000 00			
<i>Miscellaneous.</i>					
Anonymous.....			10 00		
Rev. C. Keith, for Miss Fay, Chi.,			16 00		
			\$5,468 19		
Amount previously acknowledged.....			57,686 68		
Total since 1st Oct., 1857..			\$63,154 87		

In addition to the above, the Treasurer of the Foreign Committee has received by the hand of John Bohlen, Esq., of Philadelphia, \$5,151 20, being balance of the "Bohlen Fund," for the Interior Mission, Africa.

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